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MEMOIR

OF THE

REV. SAMUEL WILSON WARNEFORD, LL.D.

600027972X

MEMOIR

OF THE LATE

REV. SAMUEL WILSON WARNEFORD, LL.D.

RECTOR OF BOURTON-ON-THE-HILL,

AND HONORARY CANON OF GLOUCESTER AND BRISTOL.

Inscription on the West Side of the Pedestal.

TESTETUR MARMORIS

QUOD SPECTAS, ELOQUENTIA MUNIFICENTIAM

VIRI REVERENDI SAMUELIS WILSON WARNEFORD, LL.D.

QUÆ QUIDEM MUNIFICENTIA,

FIDE NATA CHRISTIANA, OPERIBUS DITISSIMA,

VIVIT ADHUC, ET VIGET LEAMINGTONIÆ IN NOSOCOMIO

NOMINE WARNEFORD INSIGNITO:

VIGET ETIAM BIRMINGHAMIÆ IN COLLEGIO,

NOSOCOMIOQUE REGINÆ DICTIS, ET SIGILLO REGIO MUNITIS:

VIGET EADEM, ET SPLENDET SPARSIM IN DIŒCESI GLOUCESTRIENSI,

ET APUD EXTEROS PRÆSERTIM IN COLONIA NOVÆ SCOTIÆ

UBI VIR PIUS PARITER AC MUNIFICUS PECUNIAS

IN USUS ECCLESIASTICOS LARGISSIME CONTULIT.

SPLENDORE AUTEM CLARISSIMO INTRA HOS PARIETES EFFULGEBAT

CUM SALUTI ET SECURITATI INSANIENTIUM BENE NATORUM, SED INOPUM

PROVIDERET BENEFACTOR PERPETUUS:

HUJUSCE ENIM DOMUS FORTUNAS CONSILIIS, VOTIS,

MUNERIBUS REGIA DEMUM CHARTA EJUS PETITIONI CONCESSA STABILIVIT,

ID UNUM SIBI PROPONENS SCILICET,

UT BENEVOLENTIA EOS IN HOC HOSPITIO VELUTI IN GREMIO FOVERET

QUIBUS UTPOTE GRADUS SUPERIORIS, LEGES NULLA PECUNIARUM SUBSIDIA

NULLA MEDICORUM MINISTERIA EX ÆRARIO PUBLICO DECREVERUNT

QUANTACUNQUE INOPIA, QUALICUNQUE INSANIA LABORAVERINT.

Sam. Wilson Warnford-

CHRISTIAN PHILANTHROPY

EXEMPLIFIED

IN A MEMOIR

OF THE

REV. SAMUEL WILSON WARNEFORD, LL.D.

LATE RECTOR OF BOURTON-ON-THE HILL,

AND HONORARY CANON OF GLOUCESTER AND BRISTOL.

WHEREIN AN ATTEMPT HAS BEEN MADE

TO SHEW THE DIVERSITIES OF ITS OPERATIONS,

BUT THE SAMENESS OF ITS SPIRIT;

THE VARIETIES OF ITS FORM,

BUT THE UNIVERSALITY OF ITS PRINCIPLE.

BY HIS FRIEND AND FELLOW-LABOURER

VAUGHAN THOMAS.

ILLUSTRATED BY EXTRACTS FROM HIS LETTERS.

OXFORD,
PRINTED BY W. BAXTER.
1855.

210. h. 59, 60.

TO THE

GOVERNORS AND SUBSCRIBERS

OF THE SEVERAL INSTITUTIONS,

RELIGIOUS AND CHARITABLE,

ESTABLISHED OR ASSISTED BY THE MUNIFICENCE OF THE

REV. SAMUEL WILSON WARNEFORD, LL.D.

THESE BEING THE BEST ABLE TO APPRECIATE

AND THE MOST READY TO ACKNOWLEDGE

THE TRUTH OF WHAT IS HEREIN INTENDED TO EXEMPLIFY

THE SPIRIT AND PRINCIPLES

THE WORKING AND CHARACTER OF HIS

PHILANTHROPY.

PREFACE.

WE have been recently taught by the Rev. Dr. Christopher Wordsworth, in his admirable Sermon upon the death of Joshua Watson, Esq. D.C.L. "*that the consideration of good examples among men is a duty we owe to God; that examples have a potency and virtue which rules can never possess; that they inspire love, excite admiration, stimulate energy, arouse courage, and kindle zeal.*" Such considerations would alone furnish reasons sufficient for writing this Memoir of DR. WARNEFORD. But when in addition the Writer (an old friend and fellow-labourer of DR. WARNEFORD) has been honoured by the joint requests of many distinguished associates of this munificent Philanthropist, in all that he did to raise the name and fame of Queen's College, Birmingham, to its present eminence; and honoured in the like manner by a similar application from all the worthy Members of the Committee of Council of the Queen's Hospital in that place; he should think himself wanting in the respect due to those, whose rank and virtues, position and relations in society, en-

title them to the greatest deference; and wanting too to his own sense of duty to the living, as well as to his departed Friend; (to the living, by depriving them of the instructiveness of his example; to the dead, by withholding a commemorative tribute to humble-minded, unostentatious, self-denying benevolence and piety;) were he to withhold what has been so earnestly requested. The payment of this tribute has been long deferred; the delay was caused by Dr. Warneford's reluctance. For as in his humility he declined giving his friend any information about his pious and philanthropic outlays; so when in 1852 permission was asked to write a Memoir of his life, the request was met by a like refusal, though it was supported by the applications of his faithful friends and associates of Queen's College and Hospital. His consent was solicited in vain. The same topics were urged upon that occasion, which were afterwards interwoven with so much beauty into the Rev. Dr. Wordsworth's Sermon upon the death of Dr. Watson. It was represented to Dr. Warneford, that the universality of his good-will to man, not confined to any particular description of want or woe, but operating upon all, was likely to correct the narrowness which too often contracted the compass of charitable aid, and the prejudices which sometimes obscure and obstruct the pathway to the relief of the distressed and needy. It was specially pressed

upon his attention, that his devotedness to that particular branch of charity, which cooperates with others by joint counsels and contributions, would be most usefully set forth by way not only of example, but of evidence, to prove the permanent and posthumous good to be effected by co-operative charity. And it was not till after the usefulness of his example was urged upon his philanthropy, that he withdrew his prohibition, qualifying his compliance with words at once indicative of his wonted abnegation of self, and of his anxiety to do what had been proved to be so conducive to the benefit of his fellow-creatures. Still, however, he forbade publication under any form till after his decease, assigning a reason for this delay which may be truly called characteristic. "Memorials on the departed excite no detractive feelings, no imputation upon flattered vanity, or upon deeds as if done to be seen of men; yet if the cause of contributory or associated charity can be promoted by your undertaking, I should consider it an imperative duty to forego my own private feelings, and accede to your earnest recommendation and advice[a]." Other reasons cooperated in causing this delay; and first, the hope that his Memorialist might have had access to those Manuscripts of Dr. Warneford, which would throw a light upon his talents as literary compositions, or upon his feelings and opinions as devotional or

[a] To V. T. July 3, 1852.

pastoral exercises. But his Memorialist found that he was precluded from such access or reference by Dr. Warneford's solemn injunction, confided to the friendship of his professional adviser, Joseph Sewell, Esq. that all such papers should be committed to the flames; an injunction which he conscientiously and immediately fulfilled. Under this disappointment, the Writer was thrown altogether upon such resources, as an affectionate remembrance of the ways and workings of Dr. Warneford's philanthropy, and of the many designs and undertakings upon which he had been consulted, would suggest or supply; and he had made some progress in such a general representation of what Dr. Warneford had charitably or piously done or designed, when it occurred to him to enquire of the Representatives of Joshua Watson, Esq. (who had departed this life nineteen days after Dr. Warneford, and who for more than nineteen years had shared in his counsels and correspondence,) whether any of his letters were to be found among Dr. Watson's papers; convinced that, if selections were made from them, and interwoven with what had been already written, they would serve to illustrate the Christian principles and practices, and truly evangelical characters, of both of these excellent and indefatigable almoners to the spiritual and temporal wants of their fellow-creatures. The Writer was so happy (as has been acknowledged in another

place) to be entrusted with these invaluable letters, which have enabled him to add the certainty of epistolary evidence to the statements of his own friendship, and throw the colour of life and personal resemblance over those delineations of character, which he had drawn by the hand of affection.

Having so far succeeded, he then had recourse to the letters which he had himself received from Dr. Warneford, during a correspondence of twenty-seven years, and both together gave certainty and reality to the contributions of memory and the dictations of friendship.

If any thing should appear upon these pages out of order, incomplete as a whole, and with occasional repetition, these and other defects must be ascribed to the disappointments referred to, and to the lateness of what was communicated; and partly too to that doubtfulness of health, which is apt to disable or disincline from such undertakings, even though it were to pay a tribute to the Christian virtues of a Friend, or to exhibit his labours of love for the sake of edification, or to endeavour to glorify God, by letting the light of His servants' works shine before men.

V. Thomas.

ENGRAVINGS AND VIGNETTES.

The Marble Statue of Dr. Warneford .	*Frontispiece.*
The Rectory House, Bourton-on-the-Hill, late the Residence of Dr. Warneford . .	page xiii
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A MEMORIAL

OF THE

REV. SAMUEL WILSON WARNEFORD, LL.D.

RECTOR OF BOURTON ON THE HILL, HONORARY CANON OF GLOUCESTER:

BEING AN ENDEAVOUR TO DELINEATE

THE FORM AND CHARACTER, SPIRIT AND PRINCIPLES,

OF HIS

GOOD WILL TO MAN.

ANY Memoir or Memorial of the Reverend DR. WARNEFORD would be defective, without a full and particular account of those forms and modes of charity which may be said to have characterized his munificence, and made the acts of his benevolence to differ from those of others in number, variety, and magnitude, in their relations to persons and things, in the nature of the wants which he supplied, of the woes which he relieved, in the Trusteeships which he created, and the Properties which he gave, to perpetuate the various ministrations of those Institutions, which in some cases owed their existence, and in so many others their welfare and prosperity, to his large contributions.

Characteristics of Dr. Warneford's philanthropy.

That Dr. WARNEFORD's name will find its place upon the records of philanthropic exertion among the most distinguished almoners of his country, there can be no doubt; but it is not enough for the claims of truth and justice, in a Memorial of this sort, to leave without special statement those diversities of benevolent exertions, which, though they all proceeded from the same spirit, produced the greatest varieties in the form, extent, and direction of its operations; and brought so many different sorts of want, spiritual as well as bodily, within the purview of his pious thoughtfulness, and the compass of his charitable relief. It was this comprehensiveness of his views and purposes, which gave to his philanthropy distinctions, which made its energies not merely indicative of the blessed spirit which produced them; but personally characteristic of the individual who acted under its influence in the wide but not undefined ranges of his charity, in the various but not indiscriminate dispensations of his aid. In the examples of other great practical philanthropists, we may find, perhaps, as great a love of mankind, as much zeal in their service, and as entire a devotion to the cause of humanity; but there will be generally found in these examples a concentration and confinement of endeavours to effect some single or some special end and object, and so to ameliorate man's condition, by the remedy or removal of one particular sort or class of evils.

Its comprehensiveness.

Concentration of purpose in other great philanthropists.

Thus in Howard's labours at home and abroad, the prevailing, not to say the almost exclusive, course of his thoughts and feelings, was directed towards the Prison, the Lazaretto, and the Hospital; and most eloquently does his monument at St. Paul's represent upon its sculptured pedestal his peculiar claims upon the nation's admiration. Howard.

Lord Crewe, Bishop of Durham, found in the horrors of shipwreck, and in the want of signals to warn mariners from his dangerous coast, and in their desolate condition when cast upon it, those calls upon his philanthropy, which have been so compassionately answered by his many special provisions at Bamborough Castle. Lord Crewe.

Jonas Hanway made the destitution of the Sailor Boy, and Captain Coram the still more destitute condition of the Foundling, the groundwork on which they respectively established the Marine Society and the Foundling Hospital. Jonas Hanway.

Whilst Thomas Guy, Esq. dedicated the largest sum ever given to a charitable purpose, (about £300,000,) to the erection of that noble temple of charity which bears his name. Guy.

Without adducing more instances, these are sufficient to shew, that some single or special purpose was the polar star, which served to guide these philanthropists, in their contemplations, to particular sorts of distress.

But it may be said, without detracting from the praise, or disparaging the value, of the particular blessings conferred by others in the respective de-

partments of their benevolent studies, that there is to be found in DR. WARNEFORD'S love of mankind, that variety, comprehensiveness, and intermixture of pious and charitable purposes, which we shall look for in vain in any past dedications of thought and property for the benefit of man. Neither is this its only distinction; for of DR. WARNEFORD'S charity it may be observed, that it did not shew itself merely in acts of giving, nor in the multiplication of his gifts for various and dissimilar purposes, but in suggesting the most beneficial applications of what was so given and bestowed, in judicious counsels, that is, in devising the best means and methods of promoting in each instance the great objects of the charity or charities which he had so largely assisted or mainly established. And farther, it is to be observed of DR. WARNEFORD'S Benefactions, particularly of those which were of the greatest importance, that he always sought to give a wider spread and surer permanency to their usefulness in the particular circuits of want or woe he wished to assist or relieve, by annexing them to charitable Societies already in existence, or by making them the foundations upon which new ones might be erected; it being his opinion, that by charitable association and joint contributions the cause of piety as well as charity was most successfully promoted. Without refusing aid to cases of private distress, when there was nothing personally culpable in its cause or circumstances,

Dr. Warneford's solicitude for the success of what he undertakes.

His favour shewn to charitable Societies.

it was public rather than private, general rather than particular, ministrations of charity which seemed to have the first and strongest claims upon his thoughtfulness. It was to the best mode of relieving prospectively and permanently the sorrows and destitutions of man, by orderly dispensations, under some established and accredited system of superintendence, that he specially directed the foresight of his experience and the studies of his philanthropy; and by a survey of his greater benefactions, it will be found, that it was to corporate and associated charities he mainly devoted his grants of personal and real property. On them he bestowed the fruits of his experience, his practical knowledge, and habits of business; and all with a view to perpetuate the blessings he had so largely provided, and give order and regularity to the distribution of them among those embraced within the compass of the Institutions he patronized, promoted, or established.

The zealous supporter of the principle of association and joint contributions in charitable undertakings.

Thus, then, to that sort of benevolence which was first referred to, (namely, that which instead of being limited and confined exclusively to a particular want or distress, or to particular kinds of each, was widely spread and variously applied to many,) there are to be added other characteristics equally discernible in the pathways of his bounty; for his benevolence was a sedulous and ever-active virtue; it was a never-ceasing concern, an anxious endeavour, to secure in times to come, as well as

the present, the efficient working of the charities which he assisted or established, by means of settled agencies, and a well-regulated superintendence; so that it was observed of our Philanthropist, that when he took up the cause of any religious or charitable society, his first gift was but the forerunner of other services; that it was not only a token of present favour, but a pledge of its continuance, and an earnest of his constant watchfulness over its interests.

His reiterated gifts to such Institutions.

It is usual in the common course of contribution to the funds of a charity, that a very large donation should be considered the closing proof of a donor's good-will. Not so with Dr. WARNEFORD'S; for his first donation was found to be but the expression of his favourable opinion; and when that opinion had ripened under the evidences of good to be derived from his cooperation, it produced, and often in quick succession, a series of other eleemosynary services, some adapted to special, others to general purposes; some for bettering the pecuniary condition, and some for facilitating the ministrations of the charity; some for enlarging its borders, and some for securing the groundwork of its establishment. And so it has been in many instances, and upon different occasions, that out of his favour first manifested, (it might have been simply by an annual subscription,) there have followed, ministerial agencies provided, patronage exerted, rules and regulations proposed; and, finally, in costly

The constancy of his cooperation.

succession, large conveyances of property, deeds of endowment, trusteeships created, charters of incorporation obtained. These features of Dr. WARNEFORD's philanthropy require development to give them their appropriate form, personal character, and real beauty.

Examples.

For the exemplification of what has been said, it will be useful to select from a long list of largely assisted Institutions, religious and charitable, educational and missionary, diocesan and parochial, two of the most remarkable of them for the amounts of property, real and personal, bestowed; for the magnitude and importance of the ends proposed; for the zeal and judgment, resolution and perseverance, with which he followed up his first gifts and grants; and for the rank and reputation they now possess among the chartered associations of the country.

Warneford Lunatic Asylum.

The WARNEFORD LUNATIC ASYLUM, near Oxford, for the charitable care and cure of the afflicted of the middle and upper classes of society, labouring under poverty but not reduced to pauperism, was the first great undertaking which engaged his favour, and at length rivetted his philanthropy to such merciful provisions. The first manifestations of his favour were seen in lovely union with those of a Sister, equally devoted with himself to such works of charity, and proving, by the equality of their contributions, the sameness of their sympathy for the desolate condition of those of respectable

and educated life, labouring under the twofold pressure of pecuniary want and lunacy in themselves or families. After the firstfruits of such kindred pity and benevolence, Dr. WARNEFORD was by a twofold affliction, as an affectionate husband and brother, left alone in the world, to pursue the current of his feelings and convictions, without their affectionate participation. But with untiring concern he continued his watchfulness over the interests and welfare of that Asylum, which was so soon to bear his honoured name. He gave large sums of money for its completion, and then successively, by other large donations for the enclosure (by a twelve-foot stone wall) of its nine acres, for its enfranchisement, for the construction of various subsidiary buildings, the erection of a Chapel, the endowment of a Chaplain. With unabated zeal and increasing generosity, he proceeded to the settlement of landed and money properties of great value upon it, to which he afterwards added a second grant of landed property almost equal to the first; and, finally, crowned the whole of these proofs of his tender concern for his fellow-creatures under the combined afflictions of poverty and insanity, by soliciting, and, at his sole expense, obtaining from the Crown, a Charter of Incorporation. And it is to be farther observed of these successive acts of munificence, that they were preceded, accompanied, and followed by the wisest counsels, and suggestions the most judicious; for

Its Chapel and Chaplain.

His grants of real as well as money property.

He solicited a Charter of Incorporation.

our Philanthropist was found to be the best of counsellors in the details of business, as well as the best of almoners in the settlement of purposes and principles; in the calculations of expense, and the construction of buildings and matters of domestic economy, as well as in the provisions of his bounty. So that to his other characteristics, there are to be added, his practical knowledge of details, his business-like habits of thought and foresight, his exact information as to the proper amount of costs and charges, a sort of information, which, without crippling the greatness of his purposes, or in any way contracting the amplitude of his plans, protected himself and others against all unnecessary expenditure, from whatever error or oversight proceeding.

Dr. Warneford's exact knowledge of business.

It was thus that his long practice and experience suggested prudence to his own generosity as well as to that of others, but without impairing its efficiency; watchfulness without checking its activity; judgment without abating its zeal.

The next example I shall adduce to illustrate the boundless munificence, the novel but momentous nature of his undertakings, his devotion to them, and the useful wisdom which ever characterized his good-will to man, and clothed it with a peculiar and, so to speak, with a personal form, will be taken from the two cognate Institutions of the Queen's College and Queen's Hospital, Birmingham. These Institutions reflect upon that

The Queen's College and Hospital, Birmingham.

place the lustre they derive from that unostentatious love of professional Science, and of his native town, which originally led Mr. Sands Cox to conceive, and then to engage others in and out of the Profession, in and out of Birmingham, to patronize and advocate, his infant speculation, and contribute the means of carrying it into effect. But honourable as they were in their first design and early support, their lustre increased with the progress of time, after there had been thrown over them the brightness of the Royal patronage, superadded to that of Noblemen, Gentlemen, Clergymen, of the Town and County, and far beyond the circuit of each. But that which secured the stability, and led to the present fame and permanent welfare of the College and the Hospital, was their adoption by Dr. Warneford. For as soon as he poured in the riches of his cooperative generosity, there was no longer any apprehension of failure, either in the means of their support, or in the success of their Collegiate or Charitable economy.

From these well-springs of Dr. Warneford's generous, vigilant, and ever-varying philanthropy, there have been found to arise from time to time, as special circumstances suggested, various new dispensations of assistance pecuniary, differing in amount and form, use and application, according to the new requirements of those Institutions, educational or disciplinarian, practical or profes-

His repeated Donations.

sional, which called forth new studies of his benevolence, and increased supplies from his bounty. It had long been his painful conviction, that Medical and Surgical Students had been so exclusively confined in their studies to professional science, that whilst they were known to discuss freely among themselves theories of organization, and often to fall into the worst errors of materialism, nothing had been done by a proper course of education to counteract these mischiefs, and direct their attention to the internal and external Evidences of Revealed Truth. This seemed to be a forgotten duty; and their lamentable state of ignorance as to the Gospel and the means of salvation, were the natural consequences of such neglect. The first provision which was made by Dr. Warneford's affectionate concern for these Pupils, was intended to stamp the curriculum of Medical and Surgical Students' education with the impress and signature of Revealed Truth. It was this hope that led him to the endowment of the Warneford Prize in Queen's College, by which he wished that Students engaged upon the facts and phœnomena of anatomical and pathological science, should be brought to perceive the evidences of Divine wisdom, power, and goodness, discoverable by manual, microscopic, or chemical agency, in the structure and organization of the human body. Neither was that his only object. Had he confined it to that, the compositions for his Prize would have been no more or other than arguments *a finali*

His anxiety to impress a Christian character upon a course of Medical Education.

The Warneford Prize.

causâ; physico-theological conclusions, from the wise, wonderful, and merciful uses of the parts and particles of man's nature, for the demonstration of the existence, and infinite wisdom, power, and goodness, of a Divine Creator. But the Founder of the Warneford Prize carried his purpose far beyond this: he wished it to be shewn, that what reason might and ought to conclude as to the Divine nature and attributes from these natural evidences, was in exact accordance with what the Scriptures have revealed and declared concerning them, and that there was herein a perfect harmony, an obvious analogy, between the teaching of the works, and that of the word of God; but with this difference, that the latter was express and authoritative, the former argumentative and inferential; that the former was to be gathered and concluded by human reason, the latter was communicated and declared by words of Divine inspiration.

The compositions to be based on the word as well as works of God.

Following up these suggestions of his faith and piety, he thought that such subjects could not be satisfactorily treated by the Students, except where approved works on Natural and Revealed Religion were first provided for their information and guidance, of which he purchased a valuable collection, and placed them on the shelves of the Library. This then was the next step he took for impressing a Christian character upon the infancy of the Birmingham School, and upon its professional studies; and the successful results of these endea-

His gift of books on Natural and Revealed Religion.

vours will be found in the Warneford Prize Essays, which, though occupied upon minute anatomical demonstration, and the developement of uses and final causes, (in which respect they resemble the arguments of Derham and Paley,) are moreover christianized by those rays of revealed Truth, which have been made to fall upon the darker passages and path-ways of God's wisdom, power, and goodness.

When by the honourable exertions of Councils and Committees, under the official superintendence of distinguished Noblemen and Gentlemen, Clerical, Professional, and Civil, the College and Hospital were advancing to completion, DR. WARNEFORD was again seen to uphold the cause of Revealed Truth, and the services of religious duty, by permanently providing for the due performance of public worship, and the preaching of the word of God, in the Chapels of each Establishment; and when by the same beneficent hand, but with increasing liberality and an increased variety of assistance, these Institutions had attained their full strength and maturity, and had proved their power of extensively benefitting mankind by the education of professional youth, and the relief and cure of the sick and suffering, they at length attracted the attention and procured the favour of Her Majesty the Queen. It was then upon the Petition of DR. WARNEFORD, and at his sole expense, that Her Majesty was graciously pleased to confer upon the

Endowment of Chaplaincies in the College and Hospital.

Dr. Warneford solicited and obtained a Charter of Incorporation.

College and Hospital a new style and title, raising them to higher rank and dignity, and increasing their efficiency and usefulness, *by Incorporation,* and afterwards *by a second or supplemental Charter.* Hereupon our Philanthropist was seen to pour forth in more copious streams the riches of his bounty, and the counsels of his piety and prudence. He then sought, by means of endowment, to give order, fixedness, and system, to various collegiate offices and appointments; and after the boundaries of his plan had been extended and enlarged by *the second Charter,* with characteristic promptitude he also extended and enlarged the circumference of his purposes of good; for he was now seen to embrace within the purview of his munificence the wants of the Church, and the growing necessity of sending more labourers into her vineyards, and of preparing another class of Students for the duties of the Ministry, and by such a course of study and residence, as would be at once complete and economical, adequate for every pastoral purpose, but without any severity of pressure upon parental funds. For, according to his estimate of Academic purposes, it appeared to be a forgetfulness, if not an abandonment of duty, if after the College had received the Royal sanction to widen the field and diversify the branches of its studies and education, he should take no steps to avail himself of such an enlargement of chartered power, and provide for that which the missionary and domestic ministrations of the

And a supplemental Charter.

He made provision by various successive endowments for the wants of the Church.

Church so much required, that is, a larger supply of men, trained and qualified by holiness of life, and right sorts and measures of learning, for the performance of ministerial duties. He therefore, in conformity with what had been done in Oxford, and what her Majesty had enabled him to do at Birmingham, endowed a Professorship of Pastoral Divinity, and thus made the extended powers of the supplemental Charter available for spiritual as well as secular purposes, for Divinity, for Jurisprudence, for Civil Engineering, and other sorts of knowledge useful for the business of life.

King's College, London.

Whilst these Institutions at Birmingham were experiencing Dr. Warneford's unabated assiduity, a parallel current of his benevolence was running in another quarter, and diffusing similar streams of encouragement over the Medical and Surgical studies of King's College, London; for there too he founded and endowed a Prize, which has been made to bear his name, and which, though differing in plan and subject-matter, was intended to be subservient to purposes similar to those of the Birmingham Prize, that is, to the encouragement of religious studies, and the reward of distinguished progress in the language of Scripture, the truths and duties of the Gospel, and the internal and external evidences of revealed religion. But besides his never-failing patronage of Christian principle in these Collegiate Institutions, he beheld in the Hospital of King's College an identity of pur-

Warneford Prize.

King's College New Hospital.

pose with those of the Queen's Hospital, Birmingham. He therefore felt and fulfilled a congenial wish to contribute to the erection of an Hospital, for imparting Clinical instruction and Professional assistance.

Warneford Bathing Institution and Leamington Hospital.

Another illustration of the amplitude which characterizes his benevolence, will be found in what he gave and did for the erection and establishment of an Hospital at Leamington. All the externals as well as internals of his munificence upon that occasion were characteristic; the purchase of the land, the inclosing and laying it out, the building, the arrangements of its interior, all may be said to have borne his image and superscription; they all issued from the same mintage of a mind, abounding in the provisions of prudence, as well as the purposes of philanthropy. From his devotion to the cause of *associated* charity, he joined in the counsels of his fellow-contributors, engaged in discussions with solicitors, interviews with architects, contracts with builders, communications with committees, drafts of rules and regulations, attendances at public meetings; these all in their subject-matters served to exemplify the practical nature and effects of his charity, and shewed how it lived in doing, as well as devising, works of Christian love; and whilst it put forth its energies in activity of purpose and fervency of spirit, it was equally energetic in all the details of business, and the calculations of expense.

Enough may have been already said to shew the universality of DR. WARNEFORD'S philanthropy, who thought nothing really beneficial to the souls or bodies of mankind too great for his endeavours, or too small for his attention. But his character would be left without some of its most distinctive features, if it were made to rest solely upon his visible acts of charity, or striking examples of munificence. And if the writer of this Memoir (for forty years DR. WARNEFORD'S friend and fellow-labourer, according to the mediocrity of his means and power) should be possessed of a correspondence carried on with him during a large portion of that time, which would serve to fill up what is wanting to give a personal likeness to his portrait, by exhibiting his feelings, opinions, purposes, and all those intellectual and spiritual agencies which worked within him, in the production of his works of charity and labours of love, he feels it to be not only a debt of justice to the virtues of the departed, but a point of duty for the edification of the living, to extract from those letters enough to give his inward as well as outward picture, the unseen, as well as visible, nature of his charity.

Dr. Warneford's character more fully evidenced by his correspondence with the author,

But if in addition to his own letters, the writer has been permitted to read those addressed to another fellow-labourer of DR. WARNEFORD, the late Joshua Watson, Esq. during a correspondence of eighteen years, (that most devoted friend to the

and with Joshua Watson, Esq.

cause and household of faith, and to every thing piety or charity could suggest most judiciously for the benefit of either,) the writer thinks that he should offend in a still greater degree, if he were to withhold these additional proofs of DR. WARNEFORD'S single-hearted desire to promote the glory of God, and the good of man, which his affectionate and instructive letters to Joshua Watson, Esq. so abundantly supply. And here the Memorialist feels it to be incumbent upon him to acknowledge the great kindness of the owner of those letters, the same of whom DR. WARNEFORD speaks again and again "as the amiable niece and amanuensis of Dr. Watson," and "who (by letter, Sept. 20, 1845,) is requested to accept the kind regards of her octogenarian friend." From such sources may be derived what may be called the epistolary evidence of DR. WARNEFORD'S scriptural and christian character; not that which the world was able to pourtray from the things he was seen to do, and were open to public observation; the evidences of letters addressed to confidential friends, and which have hitherto been accessible to them alone, bear witness to the operations of his spirit, to the religious and moral economy of his mind, to the secret springs and principles of action, to the current of feeling, the preponderance of motive, the conclusions of faith, the resolutions of obedience.

From the tenor of these two distinct courses of

correspondence, carried on for so long a time, the one independently of the other, and from the examination of the length, breadth, and depth of thought and feeling shewn in those unreserved communications, it must be concluded, that piety, or the love of God, was the great principle of what he did for the good of man. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, was with him the first and great commandment,* in all its practical relations and diversities of application; *thou shalt love thy neighbour as thyself,* he seems to have considered rather an emanation of the former, than a distinct and separate command. The love of God and man, of man by reason of the supreme love of God, was with him, in the apostle's words, *the fulfilling of the Law;* and this conjoint and inseparable love (for either to be real and genuine, according to the Scriptures, implies the existence of the other) produced that rich and plentiful harvest of good works, of acts of piety and benevolence, which was stored up so plenteously in the garners of his long and useful life. And considering and acting as he did upon this compound principle, his works may be said to have had a compound nature, and may be called either acts of pious charity, or charitable piety. "He who loves God," says an eminent theologian, "loves mankind; there are not two affections of the mind, one of which is called love to God, or Piety,

From this correspondence it appears that the love of God was the master principle, which produced all those varieties of labour for the good of man, which are exhibited in his philanthropic exertions.

and the other love to mankind, or Benevolence; but it is one love now exercised toward God, and now toward mankind." And however various may be found to be the operations of his love towards God and man, all its forms, functions, and effects, as set forth in the extracts from these letters, are considered as arising out of that love of God, which was his sovereign principle and predominating motive.

Without pursuing any farther the course of these abstractions, passages from his letters will now be selected, and placed in all their varieties under their respective heads; but still with a common affinity and ultimate reference to the love of God; and when so considered, they will best serve to illustrate his personal character, and commemorate the gifts and graces he possessed.

The love of God watches unto prayer.

We find him successively addressing his correspondents in the true spirit of Christian prayerfulness.

To J. W. *July* 29, 1842.

I hope and pray that your valuable life may yet for many years be preserved, for the promoting the glory of God and the good of man.

To J. W. *Oct.* 21, 1844.

That your valuable and truly useful life may for the good of numbers be long and mercifully spared, make part of my daily supplications to the Giver of all mercies.

To J. W. *Oct.* 6, 1849.

May we, my dear Sir, by the blessing of God, be still permitted to be fellow-labourers in doing good, is my fervent prayer.

To J. W. *Sept.* 1, 1853.

I thank you most heartily for your prayers and kind wishes. I have, indeed, great reason to bless the goodness of a merciful God, for having so far restored me, as to enable me to move on crutches.

Hele's Devotions.

As connected with the duty of Prayer, the reader is to be informed, that about the year 1843, Joshua Watson, Esq. apprised his correspondent, whom he knew to be like-minded with himself, that he meant to present him with a little volume he had rescued from the darkness of oblivion. It was the *Select Offices of Private Devotion,* which had been published by the Rev. Richard Hele, of Salisbury, about the year 1740. Of that admirable course of Devotional Exercises, (of which, up to the year 1850, more than 10,000 copies have been printed, and above 80,000 of portions of it,) and of the comfort he derived from it, he thus speaks to its pious Editor.

To J. W. *Sept.* 9, 1843.

Among other kindnesses, you led me to hope that I might soon expect to receive a "*little Volume*" from you, which I feel confident I should highly value.

To J. W. *Oct.* 30, 1844.

Hele's Offices of Devotion afford me continual solace and peace.

To J. W. *April* 1, 1851.

I have been obliged to take to my crutches. Gout, united with erysipelas, have made these necessary aids to get to my study, where HELE is my constant companion and great comforter.

To V. T. *Oct.* 18, 1841.

He thanks God for his ability to do good to others.

As to myself, I thank God I feel better, although the infirmities attendant on the approach of fourscore increase with my years, yet I mercifully experience less pain. And although in person I am in a great measure confined to the house, I am thankful to the Almighty that I am permitted to continue my exertions for the good, I hope, of my fellow-creatures.

To V. T. *Nov.* 1, 1843.

I can assure you, that although a solitary being, yet from constant and uniform avocations in endeavouring humbly to promote the glory of God and the good of man, both as to their bodies and their souls, when night arrives I retire to rest with serenity and peace.

He finds comfort in his love of God and man.

Taught by afflictions, I have, through the blessings of an all-merciful Providence, withdrawn from the frivolities of the world, for the substantial gratifications which arise from useful but cheerful retirement.

Except when in pain, I know not a dreary hour.

These certainly are, by God's goodness, *peculiar blessings* appropriated to declining years; and, through His especial mercies, "*though there be labour in fourscore years*, yet the sorrow" is mercifully withholden from me.

Could my gratitude bear some small proportion to God's repeated goodness!

To J. W. *March* 2, 1848.

I have, indeed, great reason to bless the God of all goodness for His mercies, that after having experienced an oppressive attack of the calamitous influenza on my lungs, with gout and highly inflammatory erysipelas in both legs and feet, accompanied with a severe bilious malady, I was enabled *to quit my bed* on Tuesday last, with joy, and gratitude, and praise to an all-merciful

God for His comfort, His support, and His relief. And although *afflicted*, I was yet permitted, nay enabled, *to work*. This I considered as an additional blessing!

To V. T. *Sept.* 20, 1843.

I am very glad to hear of your intended journey to Birmingham. It is delightful to see fellow-labourers sedulously employed *in promoting the glory of God and the good of man!* What a *blessing* to be permitted to be *thus employed!*

To V. T. *Aug.* 25, 1843.

I was this morning favoured with your letter. I consider that we are both pursuing the same Christian course, with the same Christian views, hopes, and consolations, nay, I may add, Christian gratifications.

To J. W. *Nov.* 19, 1844.

We have great reason to rejoice and be thankful to the Almighty, for His graciously permitting us to be humble instruments in His hands, in promoting His glory, and man's essential good.

To J. W. *April* 5, 1845.

My days I pass in serenity, my nights in peaceful repose. For these blessings I feel I cannot be sufficiently thankful to a merciful Providence; and I hope and pray that our lives may be spared to be fellow-labourers together in those works, which may, through the merits of a gracious Saviour, be acceptable to God, and beneficial to man.

To V. T. *Dec.* 22, 1843.

I hope therefore and pray, my dear Sir, that it may please the Almighty to permit us to be fellow-labourers together in our Christian pursuits, and that we may be permitted to follow the steps of our Divine Master, in going about doing good; in short, that as just stewards

we may so employ the talents with which He has vouchsafed to entrust us, that when it shall please the Almighty to call us hence, we may cheerfully resign up our accounts, with the humble hope, that, through the merits of a merciful Mediator, we may be numbered among "*His faithful servants.*" The foregoing pursuits I consider are peculiarly adapted for the Christian gratifications of this blessed season, and the best harbinger of a happy new year.

To V. T. *Dec.* 30, 1840.

I own these transactions even divest Winter of its dreariness, and make this a joyous season, a merry Christmas. And may it please God, that, with your aid and that of my other kind friends united in these employments, the remainder of my days may thus be cheered.

To J. W. *March* 6, 1850.

If we can even slowly progress in good works, we must be thankful in being permitted to be humble instruments in the hands of a God of goodness to be so employed.

The love of God like Charity vaunteth not itself.

The love of God like Charity vaunteth not itself; humbleness of mind is its appropriate clothing; and with this vesture he was wont to clothe his correspondence, whatever might be the subject of it, and whoever the party addressed.

To J. W. *Dec.* 31, 1838.

I must express my best thanks for your truly kind expressions of regard and good wishes for my health and happiness. The same benedictions I beg to return you, with the utmost sincerity and truth, whose life and exertions are ten thousand times more useful and more energetic than mine. Indeed I feel humble, when I receive commendations from you.

To V. T. *Nov.* 4, 1839.

The announcement to the Public of the Engraving from my Portrait at the Asylum, was in *expressions* which I must attribute to the *partiality* of *friendship*, and which have much overrated the unostentatious exertions of a humble individual.

To V. T. *July* 9, 1839.

An account of my *humble* services to Charities, or to Religious purposes, I must decline sending you. Forgive me this refusal.

Mem. V. T. had requested Dr. Warneford to let him have an account of his Charities.

To V. T. *July* 10, 1841.

I should be truly sorry that your humble Friend should be accused of censurable vanity for accepting of the proffered honours.

Mem. Written after the Bishop of Gloucester and Bristol had conferred upon him the honours of his Cathedrals, as a mark of his respect and regard.

To V. T. *Aug.* 17, 1841.

To obtain the good opinion of those whom I regard is my utmost ambition, but this must be a gratification in retirement. Indeed, my dear Sir, I feel myself indisposed to be drawn forth from the *obscurity* of *retirement* to the *display* of *publicity*.

To V. T. *Oct.* 18, 1846.

As to myself, my humble Portrait better befits the Parsonage than the Palace.

Mem. Written when V. T. had requested a copy of his Portrait for Her Grace the Duchess of Marlborough.

To V. T. *April* 1, 1848.

Please to express to the Duchess of Marlborough, that I feel much gratified by Her Grace's kind wishes for the

restoration of my health, and her recollection of so humble an individual.

To V. T. *Aug.* 14, 1849.

I beg to observe, on your proposed *Common Seal*, that it is my particular request and recommendation, that the Common Seal for the Lunatic Asylum be plain, and emblematic of the Institution. I most particularly wish that my Family Arms may not be emblazoned on it, as ostentation would defeat the pleasure of having obtained a *Common Seal* as a completion of our arduous and blessed undertakings.

Mem. V. T. had applied for a copy of his Coat of Arms, in order to be engraved upon the Corporate Seal; but adducing instances of the Seals of other chartered charities with such appendages, Dr. Warneford finally complied.

To V. T. *Aug.* 27, 1849.

Mr. Sewell a few days since called on me, and repeated your wish for my Family Arms to be inserted in the Asylum Seal, citing the precedent of Guy's Hospital, and others. *I yield to your wishes.*

I have no Family Seal, but Edmondson's Heraldry will give you due information.

To J. W. *Aug.* 30, 1837.

Evermindful of the uncertainty of human life, he was always anxious to expedite and complete the plans and purposes of his love to man.

As life is uncertain, before I retire to rest this night I am anxious to fulfil my promise to you, and above I send you a cheque on Hoare's for £500; and I am confident that you cannot feel so much pleasure in receiving, as I do in presenting it to you.

To J. W. *Nov.* 19, 1838.

Applications for aid assail me almost every post; an abundant harvest for another year, should I be mercifully spared.

CHARTA EST DONATIONIS VESTIMENTUM
ASYLUM INCHOATUM
MDCCCXLIX

To J. W. *Sept.* 16, 1830.

This very day has brought before me another object demanding attention; but I must endeavour to clear off old scores, before I venture on new undertakings.

To J. W. *Oct.* 29, 1840.

As I am confined to the house, I am anxious to make the best use of my time, by endeavouring unostentatiously to do good; and I wish to clear away the engagements I have entered into, in order to commence others; as from my far-advanced age and heavy infirmities, little time remains for my humble exertions in Christian works. But so may I be found employed when called hence.

To J. W. *July* 29, 1842.

I have at present a few works on the anvil, which, should my life be mercifully spared to the close of the year, I hope to complete, of rather a public nature, but not of ostentation.

To J. W. *April* 15, 1839.

In this speculating age, I consider *our speculations* exceed every other, from the *certainty* of acquisitions more valuable than the dubious gains of the most sanguine. And as success is the usual stimulus to further exertions, should my life be mercifully spared, I hope this year may not pass away unproductive in my exertions for the good of others.

To J. W. *Oct.* 29, 1840.

My infirmities I consider as mercies in disguise.

To J. W. *Sept.* 1, 1841.

He, in whose hands we are, *best knows what is best for us.*

Under all the changes and chances of life, his love of God made him

thankful for His goodness in enabling him to pursue his charitable labours.

To J. W. *Oct.* 25, 1842.

The best of consolations, however, is the reflection, of *the happy change* a sincere and benevolent Christian is from sacred authority taught to anticipate, through the merits of an all-merciful Intercessor.

To J. W. *April* 26, 1843.

Even the thought, that *when man can work no longer*, that *substantial good* may be taking root, and may be fructifying, is truly tranquillizing.

To V. T. *May* 11, 1850.

An awful and unexpected act of Divine Providence has taken place; doubtless though distressingly painful, yet ultimately designed for good.

The *God* of *Goodness* cannot forego His attribute.

Submission, Christian submission, then, is our duty. Possibly the first step to returning comfort.

Mem. This refers to the decease of an amiable and distinguished Lady.

To V. T. *May* 18, 1850.

Fully convinced, that if we forsake not a God of goodness, He will not, through a gracious Intercessor, forsake those who in affliction rely on His mercies.

Mem. This refers to the same event.

To V. T. *Oct.* 18, 1846.

To add to my delight, is the report of your health. This blessing makes a part of my daily prayers. When I reflect, that the amiable Mrs. V. Thomas will make up one loss, what good to our fellow-creatures may we not, by the blessing of a kind Providence, hope to accomplish! The infirmities of age cease to oppress *me*, whilst with you and your amiable Lady I am occupied in objects of benevolence.

To J. W. *May* 18, 1847.

As to your humble scribe, I have not passed the threshold since September; but have great reason to be thankful that I am mercifully permitted to work, and thus to avoid the oppressive, the unprofitable fatigues of idleness.

To V. T. *Dec.* 23, 1843.

I feel convinced, that for practical purposes the *mind*, like the *muscles of the body, acquires strength* by use and exertion. If this remark be correct, I must not lament that you are so extensively called upon for mental labours, more especially as the *labours* of *benevolence* receive the largest compensation and immediate rewards, peace and serenity, nay, cheerfulness of mind, and, through the merits of a Mediator, endless blessings hereafter.

To V. T. *April* 22, 1842.

I am happy to find, that my humble, though somewhat practical, opinions meet with your approbation. The subjects indeed of *Charity* (I hope in its scriptural sense) occupy the greater part of the attention of my declining years. From these, in truth, I find comfort, occupation, and delight.

To V. T. *Nov.* 7, 1837.

I consider it a peculiar blessing to advanced years, by matured judgment to become the more effectively useful and beneficial to our fellow-creatures. Possibly for this purpose the lives of many may have been mercifully extended. Often indeed is youth found to be more inefficient than *age* on crutches.

He always sought to be useful to his fellow-creatures, and hence the extent and variety of his labours of love.

To J. W. *Nov.* 7, 1840.

I solicit occasionally the pleasure and the advantage of an interchange of letters with you, so long as I may be

permitted to be a humble instrument, under an all-merciful God, in promoting His worship, and in doing good to the bodies and the souls of my fellow-mortals.

To V. T. *Nov.* 23, 1841.

My best thanks for your kind and good wishes for my health, which, I thank God, is such, that although it confines me to the house, does not preclude my enjoying the blessings of usefulness.

To J. W. *July* 29, 1842.

I have great reason to be thankful to the Almighty, that He will permit me under my own roof to be an humble instrument, I hope, of usefulness to my fellow-mortals.

To J. W. *Oct.* 30, 1844.

Of my humble self, I thank God, although verging on 82, I have infirmities only as appropriate monitors of my antiquity; yet unattended, blessed be the Almighty, with pain. I am indeed mercifully permitted to be, I hope, somewhat useful in my generation.

To J. W. *April* 4, 1845.

I have great reason to be thankful to a merciful Providence, for enabling me to pass an advanced age, which few indeed attain, with many comforts and blessings; not the least of which I consider is the being permitted, I humbly hope, to be somewhat useful to my fellow-creatures. As to the endurance of a little pain, it makes ease the more delightful, and repose, peaceful repose, a blessing.

To J. W. *July* 22, 1846.

Many comforts of declining years still remain to me in the calm solace of retirement, affording me time to deliberate on the best modes of being useful to my fellow-mortals.

To J. W. *Oct.* 12, 1848.

I am thankful indeed to the God of mercies, for having enabled me to take almost every dry day a drive in my phaeton, being blessed with an improvement of health, unexpected by my medical attendants.

And may this blessing be accompanied by my increased exertions for the good of my fellow-creatures!

To J. W. *Oct.* 6, 1851.

Posterity has much of the care of your affectionate friend,

SAM. WILSON WARNEFORD.

To V. T. *Jan.* 23, 1854.

I most decidedly agree in opinion with you, namely, "That the secular instruction of the children of the poor should be such as would enable them to fill their situations, and do their duties in that state of domestic life, in which it may please God to place them; in short, to be useful."

To V. T. *Sept.* 23, 1828.

The permanent benefit to be derived from building the North Boundary Wall of the Asylum, and the gradual circumscribing the nine acres, are measures which meet the objects I have in view.

In order to be useful to his fellow-creatures, and fulfil the plans and effect the purposes of his love towards them, he found it necessary to be well skilled in all the details of business, and prompt and prudent in applying that knowledge.

To V. T. *Nov.* 9, 1829.

The Asylum in its present state is not adapted for parish paupers; and if, under the late Act, absolute control is to be taken from us, we must deliberately consider what may be its final result.

To V. T. *July* 4, 1830.

I feel a great degree of anxiety to hear that all the business relative to the Titles and Trusts of the Asylum has been perfected. Although fully sensible of the honour and integrity of all the parties, I am no less sensible of

His habits of business enabled him to provide for the permanency and success of his charitable and pious undertakings.

the danger of procrastination in an affair of so much consequence. Mortality, we know from experience, will not justify reliance on a distant day.

To V. T. *Dec.* 8, 1830.

I believe few men in the profession understand so well as Preston the uncharitable operations of the Mortmain Act, which the lawyers say is now become still more necessary, from the Romish priesthood having obtained the ascendancy.

To V. T. *April 22*, 1831.

Perhaps you will have the goodness to procure for my inspection at your house the plans of the Asylum, and of the courts and adjoining buildings, and of the land, to enable *us* the better to take a more comprehensive and accurate view of the whole establishment, and peradventure to further permanent improvements.

To V. T. *Aug.* 28, 1831.

Now a word of explanation as to the Leamington Infirmary, and the Bathing Institution. On receiving your letter, I wrote to request, that a Special General Meeting might be called, for the purpose of coming to some decision relative to the purchase of land; but on Mr. Matthew Wise's expressing a wish that no steps might be taken till his return to Leamington, (who is very friendly disposed towards us,) till the beginning of September, I acceded to the proposal, stating at the same time, that I fully intended to attend their Monthly General Meeting on the 7th of September, when we might formally fix on the ground for the building the Infirmary, enter into contracts for the same, and begin immediately to prepare for the works, the plans and wards having been already fixed on.

To V. T. *Feb.* 7, 1833.

I have expressed a wish, that brick and mortar should be postponed at Leamington during the usual season of frost; but I find myself placed among the antiquated in this opinion.

The march of intellect now so far outstrips the experience and caution of former generations, that I suspect our deliberate steps may soon be superseded by the precipitation of inexperience.

To V. T. *Feb.* 21, 1833.

Could you obtain me a copy, or the loan of one, of Dr. Radcliffe's Deed of Gift, and Appointment of Five Trustees, for Charitable Purposes? It might, in confidence, aid me in my prospective plans.

To V. T. *July* 10, 1834.

Understanding that on a moderate calculation the extra expense for the completion of the wall at the Asylum, calculating on what Hope has already done, would amount to about £180; I have been induced to promise to give an additional £100 towards *this specific improvement.*

To V. T. *Sept.* 18, 1834.

I shall be glad to see the Infirmary out of debt, and then strict economy must limit the expenditure to the income. The only way to be affluent, either in private or public affairs.

To V. T. *Oct.* 6, 1838.

The Case to be submitted to Mr. Markland and Mr. Hodgson is, whether the Society for Propagating the Gospel may accept Trusts alien, but not adverse, to the Institution, in order to embrace the £8000[a] mort-

[a] This refers to a mortgage of £8000, held by Dr. Warneford, and by him given for different purposes, of which only £1000 was to be settled on the Bishop of Nova Scotia, and £1000 on the Bishop of Australia.

gage. I still hope that this interview may take place before the Deeds of Trust be further proceeded in.

To V. T. *March* 18, 1843.

Mr. Sewell would wish particularly to see you, to execute the Deed of the Broad Estate Property, as a Trustee. He will explain particulars to you. An Abstract will be given to each Trustee. I hope to sign the Deed on the 25th.

To V. T. *March 22*, 1843.

The application of the income of the Broad Estate, when paid to the Asylum, I have laid on you.

To V. T. *March 22*, 1843.

From the 25th, I cease to have the slightest power over the Broad. But from my local knowledge of the Estate, I shall be happy, through the Agents, to afford you my best judgment on the management of it.

To V. T. *June* 1, 1844.

From my local knowledge of the Broad Estate, and of the neighbourhood, possibly I may have better means of transacting this business for you, than a stranger unacquainted with the property or the inhabitants; for if you approve of my letting the property, I will give directions to Mr. Sewell to prepare the Lease, with such further clauses as I may consider necessary.

To V. T. *June* 14, 1839.

I have many calls and engagements laid on me in promoting and advising on Church and Chapel Buildings, Glebe Houses, and Schools. Among my worthy professional brethren, I am astonished to find how little practical knowledge they possess, more especially in Church and other buildings, so intimately connected with, and absolutely necessary for, the advantageously

promoting the sacred cause we are often called upon to support and promote.

Were I a younger man, I should be almost tempted to suggest the formation of a Provincial Committee of *practical men*, to whom the Clergy might apply for judicious advice, before the *commencement* of their pious and well-intended works, and to be extended even to the *inspection* of localities.

Much trouble might be spared, much expense saved, and numerous defects avoided, by such previous deliberation and counsel.

To V. T. *Oct.* 18, 1841.

I likewise enclose you an application for aid towards the *disunion* or *partition* of *Thame Parish*. If it be intended that the Diocesan should have the *patronage* of the *districts*, it might be well; but if the nominations to the *districts* are to be vested in the present patron, it appears to me, that it would be only subscribing to augment private patronage.

To J. W. *July* 30, 1842.

Mr. Sewell will now be able to proceed to prepare the Deed of Conveyance of the Broad property (under Counsel) to the purposes confidentially communicated to you, and to no other person.

To J. W. *Oct.* 30, 1844.

Many many thanks for your truly kind letter, and also for obtaining for me the legal information from Mr. Jelf, through whose aid and influence I hope to be saved much time and trouble, and be also saved from splitting on the *Mortmain rock*, so often fatal to well-intentioned Deeds. I speak from personal experience.

To J. W. *Feb. 23*, 1850.

Will you have the goodness to take the trouble to consolidate and arrange my donations of £405 on the principles of the excellent Miss Coutts? This indeed would meet my most cordial wishes.

To J. W. *March* 6, 1850.

If I rightly understand you, you would wish to consolidate the £500, which I gave in June to Dr. Jelf, with the £405 since given, together with Miss Coutts' £500, for a specific purpose. I can only say, that if your friend Dr. Jelf approve of the plan, it would afford me additional pleasure to avail myself of his superior judgment in doing good. And to make my £405 an even sum, on receiving a short notification from you, I will send you a cheque on Hoare's for £95, to amend my contribution.

To J. W. *Oct.* 6, 1851.

The chief object of this letter is the Clergy Orphan case, to make the *benefit permanent*, and to prevent those, who may have more *zeal* than *discretion*, from defeating my deliberate intentions; viz. that the annual interest alone of the £10,000 should be at the discretion of the managers. The public Funds are too high. A permanent 4 per cent. interest, on safe security, I should in these times prefer.

To V. T. *May* 31, 1829.

He loved the principle of co-operation in works of piety and charity, whereby he thought a greater

I am not only desirous to do good, but am anxious to do it in the most beneficial manner, and I am thankful to have your time, attention, and cool judgment, on the improvements of the Warneford Asylum. The day I receive your intimation, I will send the whole or any part of my pledged £550.

To V. T. *Nov.* 6, 1829.

I cannot close this letter without assuring you, that I anticipate great gratification, conjointly with you, by prosecuting in the Spring and Summer the objects we have so much at heart at the Asylum on Headington Hill.

amount of good might be effected, and the light of love seen before men more extensively, and the heavenly Father more fully glorified.

To V. T. *April* 29, 1831.

I shall be anxious to have a thorough discussion with you on the further promoting the benevolent designs of the Asylum.

He sought for opportunities of contributing to joint undertakings to promote the happiness of his fellow-creatures.

To V. T. *April* 1, 1833.

I have many points of *importance* confidentially to consult you on, and on which, indeed, you must give me your best consideration.

To V. T. *April* 19, 1833.

I cannot proceed to London till I have had a confidential communication and consultation with you relative to the Asylum, preparatory to my seeing my friend Mr. Preston the Conveyancer.

To V. T. *Dec.* 30, 1840.

And now, my dear Sir, reproach me not with the desire of adding to the load of the already over laden. I have, indeed, this day been guilty of the offence, by adding your name, with the Rev. Chancellor Law and Mr. Sands Cox's, to adjust and settle the best mode of still furthering our views of making Medical and Surgical Pupils good Christians, by *Endowing* an Income for a Spiritual Pastor and Master at the Royal School of Medicine and Surgery at Birmingham; towards which purpose I have promised £1000.

I will not dissemble, my good Sir, but as long as *we live together* we must *labour together*, although I am conscious the heavier part will be yours.

To J. W. *Nov.* 29, 1851.

The site near Canterbury has disappointed me; but my Donation is devoted to any locality selected by you, and the Title approved by my excellent and highly honourable friend and adviser Mr. Sewell, who knows all my wishes.

To J. W. *April* 12, 1849.

I beg to send you a recent Report from Birmingham, as corroborative of the success of our good intentions, under the blessings of God, aided by most zealous, able, liberal, and conscientious coadjutors.

To V. T. *Sept.* 14, 1830.

Though devoted to the associated or cooperative principle of charity, and readily joining in counsel with his fellow-labourers, he was firm in his opinions, although conciliatory in the adaptation of them to those of others.

But we must not forget, my dear Sir, the cause we are advocating; and as oil penetrates deeper than vinegar, conciliation and fair words must still be the line we must persevere in to obtain our object.

To J. W. *Dec.* 31, 1838.

With respect to King's College Breviate for the regulations of the Prizes, it carries out the spirit of my intentions; I have, therefore, formally sent you my approbation of the proposed scheme, with the humble hope, through the Divine blessing, of making Medical and Surgical Students good Christians.

To V. T. *April* 5, 1845.

The proposed plans of the Fever Wards to the Queen's Hospital, Birmingham, Mr. Cox has sent me; I have taken the liberty to suggest a few hints on the erection.

To J. W. *Oct.* 16, 1851.

To the concluding part of the scheme, I should particularly wish to add,

" That under no circumstance should the Archbishop, or the Bishop of London, nor any future person, have

the power to make any alterations in the present Divinity Regulations." These two points granted, my £5000 shall be paid immediately the necessary Deed may be duly executed. Mr. Sewell, Solicitor, (and Co.) Cirencester, has full power from me to adjust, with the least delay, the payment of the £5000.

To Rev. H. J. Rose, *Dec.* 14, 1837.

Dr. Warneford approves of three judges for the King's College Prizes, one being a Medical person.

Memorandum by Dr. Warneford, *March* 5, 1838.

I received from Mr. Lonsdale, Dr. Todd, and J. W. Esq. the opinions of several Professional Gentlemen of the Council of King's College, respecting rewards to Medical and Surgical Students. Their views and mine are certainly not in unison; in fact, the adaptation of their plans would frustrate my intentions. My object was and is, to excite annually as many competitors as possible to contend for the Prizes, in order to induce Medical and Surgical Students to study the religious as well as professional parts of the subject, which must impress on their minds sound religious principles. As to the recommendation of the Council of King's College, that Medals and Books should form the Prizes, it fully meets my views; but that as to the appropriation of my Donation for the Endowment in part either of Scholarships or Fellowships, I must decidedly object. All that I am anxious for is, that the spirit of my original sketch may be carried into effect.

To J. W. *Nov.* 28, 1838.

I have this day received a letter from my friend, Mr. Vaughan Thomas, who has confirmed my approbation of the new plan for promoting my great object, that of

making Medical and Surgical Students good Christians, by searching and studying the Scriptures, and at the same time calling forth their professional abilities. The proposed Examinations should embrace, 1st, Scripture History; 2d, Butler's Analogy; 3d, one or two Professional subjects; guarded by the express condition, that no reward shall be obtained for any excellence in No. 3, not fully sustained in No. 1 and No. 2; and thus concludes most satisfactorily all further discussion on the object I have had so much at heart.

To V. T. *June* 17, 1833.

His thoughtful concern for the good of his fellow-creatures, made him take a lively personal interest in all he undertook, carried on, and did for their benefit. He dedicated himself, as well as his purse, to promote God's glory, and the good of man.

I am very anxious to get back to Leamington, to forward the works going on there.

To V. T. *Jan.* 31, 1835.

I am looking forward to the Spring, with the hope of having the pleasure of driving you to our Asylum, and viewing with you the completion of our works.

The £100, which I was pledged to pay on the completion of the Wall at the Asylum, I send you on the other side by cheque.

To V. T. *June* 14, 1839.

You have sent me a pretty sketch of your proposed Buttermere Chapel. If a quarter of a century younger, I should have been delighted to have met you there.

To V. T. *May* 12, 1841.

I should have been most happy to have given you the meeting at Leamington, and with you have viewed your proposed Chapel in the Parish of Stoneleigh.

To V. T. *August* 12, 1842.

As you will be deeply interested in the property of the Broad Estate, I am very anxious that you should form your own opinion of the Mansion, Situation, &c. &c. from personal inspection.

To V. T. *July* 30, 1842.

Should you visit the southern coast this Summer, I could wish you to view the *Broad House*, (open for inspection,) and its pleasant situation, and to favour me with your opinion of both.

To V. T. *Aug.* 12, 1842.

I have a great desire that you should take a view of the Mansion House of the Broad, and examine the interior of it.

To J. W. *Oct.* 30, 1844.

If you ever visit the Midland Metropolis, Birmingham, I should be happy to hear your opinion of our works; the College, the Chapel, the Hospital, and the Museum, all in their infancy.

To J. W. *Oct.* 12, 1848.

Of Leamington Hospital, this day has brought me a very favourable account. And the Asylum at Oxford has, by the appointed inspectors, been highly commended.

To V. T. *March* 29, 1849.

I shall defer for the present my observations on our current and interesting concerns.

To J. W. *Sept.* 19, 1849.

Your report of the distribution of the Prizes at King's College, is a sovereign balm in all my present ills. Still gout has its pangs.

To V. T. *March* 30, 1833.

I have indeed at this time such an accumulation of important business on my mind, that it almost oppresses me; but I trust, should my health be restored, that, under the blessing of the Almighty, I may be enabled, in the course of the Summer, to arrange comfortably, and I hope beneficially, the important concerns which I have

His pious and charitable undertakings were multifarious; nothing but his prevailing love of

God, and of man for God's sake, could have saved his mind from disturbance and distraction. As it was, he attended to every thing in due order, as a matter of business.

now under consideration. Your good counsel and advice I shall solicit.

To J. W. *Nov.* 28, 1838.

I hope to be able immediately to take up the Nova Scotia and Australia subjects.

To J. W. *Dec.* 31, 1838.

If my health permit, I hope to become an itinerant projector for the ensuing Summer.

To J. W. *Sept.* 20, 1845.

The improvement of the Leamington Hospital has also had my attention, and though last, not least, the Asylum, near Oxford, has required many hours of thoughtful consideration. Besides these, the numerous applications, both in this and distant climes, have taken up much of my time and reflection.

To J. W. *Aug.* 12, 1850.

I thank you for your last kind letter. Refuse me not to embark in the same boat with yourself. To the Additional Curates' Fund; to the Clergy Orphans' Fund; and to the good, the afflicted, the persecuted Bishop Broughton; suppose you give a hundred pounds each, the remaining £200 pray decide for me. On the other side, I send you a cheque on Messrs. Hoare for my devoted £500, which I hope you will safely receive.

To V. T. *April* 27, 1852.

I am happy to say, that I have settled with Birmingham, and am now employed in clearing away other objects I have in contemplation; but lawyers are too partial to their clients to wish to part with them, without due procrastination.

To J. W. *Feb.* 14, 1853.

Can you send me any report of progress in the Canterbury Orphan School transactions? King's College and Hospital I hear are going on most favourably.

To J. W. *Sept.* 16, 1837.

Having stated to my friend, Mr. Vaughan Thomas, my intention of giving the interest of £500 annually, as a Premium for an Essay, by a Medical or Surgical Student at the Royal School, Birmingham; I this day received the enclosed communication from him, which I have taken the liberty to forward to you for your perusal. In consequence of having my humble opinion so strongly corroborated by this letter, and so strongly confirmed by you of the anticipated usefulness of the design, I will make my Donation to the King's College and to the Birmingham School £1000 each. I am very desirous to have the aid of both you and Mr. V. Thomas in this undertaking, upon whose opinions I set a high value.

Actuated by his universal love of God and man, he deeply regretted that no systematic endeavour had been made to educate Medical Students religiously, as well as scientifically; that nothing had been done to elevate and enlarge their views, by carrying them beyond mere professional studies. To supply this omission, he founded a Prize in the Queen's College, which required a knowledge of Scripture as well as Science, his object being to make Medical Stu-

To J. W. *Nov.* 10, 1837.

The hope of leading Medical and Surgical Pupils into the cultivation of sound religious principles, is my motive in the Prizes I propose. I think with you, that a declaration of refuting the errors or theories of others would excite bad feelings, and provoke controversial hostility. The sentiments contained in the answer of my worthy and pious friend, Mr. V. Thomas, to Chancellor Law, are so strictly in accordance with my own, that I take the liberty of having them copied for your consideration.

To V. T. *Nov.* 18, 1837.

I have just received the amiable and excellent Principal's, the Rev. Mr. Hugh Rose's, sentiments on the proposed Essays, for the good of the present Medical Students, of their subsequent connexions, and future

dents good Christians, as well as able practitioners.

generations. As we have all one motive, so far we are agreed, but in the means of obtaining the given end, a few shades of difference in opinion appear to present themselves; I will therefore thank you to recur again to the subject, and give me your opinion on Mr. Rose's letter, copied on the other side, before I answer it. Do you think there may be a different description of young Students at King's College, from those at Birmingham? Or could there be such restrictive powers expressed, as to preserve in future times the spirit of our intentions, with an occasional deviation in the subjects, without endangering or perverting the sacred purpose, that of promoting sound religious principles among the professional Pupils? You must give me your mind fully on this all engrossing subject.

The Rev. Hugh Rose to the Rev. Dr. Warneford. Nov. 16, 1837.

I would add only one more observation. Mr. Thomas's remarks on the inability of *young* men to manage difficult questions about Evidence, have much justice; and I have always been anxious to mingle more *practical* subjects with *Evidences*. But when he says, that the only thing to be done is to assume the attributes of God—to propose such subjects as will lead to an illustration of them, and to expect that this shall be done with pious feeling and eloquent language—what I feel is, that the persons who can bring such feelings to the task are the *happy few* who want not the stimulus of prizes, nor any help but that which they already have.

To J. W. *Dec.* 12, 1838.

The impression at the Birmingham Medical School was and is, that the Medal would prove more valuable to the Pupils than Money, as a permanent attestation of Merit, and recommendatory of professional young men on their commencing the duties of their profession.

I rejoice exceedingly to find, that you approve of my suggestions as to the regulations for the Prize Essays; and I beg to offer you my best thanks for the copy you have kindly sent me of Mr. Thomas's interesting letter. I do not think that there would be ultimately any material difference between his views and mine, as to the *subjects* for your Essays; my wish being not to exclude subjects of the nature which he proposes, nor to prevent their being chosen as often as might be thought desirable, but to extend to the judges the powers of occasionally going into a different field. Two or three remarks I would venture to make for your consideration. What Mr. Thomas says as to the absorbing nature of a Medical Student's pursuits, is but too true, and it is one of the evils which requires remedy most of all. It is this which narrows their minds, and makes them *bigots* to low and infidel views, because they have never heard of any other, or read a single work of a different complexion. Now it would certainly be fruitless to attempt to lead them to the study of controversial Theology, or propose to them any subjects which would imply a critical study of the New Testament in Greek. But all which I should wish, is to lead them to read such books, and to take such views, as every *decently* educated man ought to have read and taken "for his soul's health."

The Rev. Hugh Rose to the Rev. Dr. Warneford. Nov. 21, 1837.

If, for example, in the course of their three years' study, they were led to read only three or four such books as *Butler*, and Paley's Evidences and Horæ Paulinæ, I can assure you, that to nine out of ten it would open a *new* field of thought and knowledge. I may mention, that I can speak too from experience as to this being feasible.

A Gentleman named Leathe has already established two small Prizes, (a handsome Bible and Prayer Book,) for the best proficients among the Medical Students in

Religious Knowledge. The Prizes are determined by an examination in Paley's Evidences, and the Principal's Lectures, which are either on the Articles, Church History, or Evidences. Now even these Prizes are sharply contested for; and three or four of those Students, who got the highest Honours in the Medical department, were this year among the candidates. I would observe farther, that I know as a fact, that several of the infidel questions as to *Materialism*, particularly all the theories as to organization, are discussed among Medical Students. Surely, then, it must be desirable occasionally to propose questions for writing on, which will *compel* them to consider what can be said on the other side. (See Appendix, for a full account of this question.)

To J. W. *Oct.* 6, 1838.

I have requested Mr. Vaughan Thomas to transmit a copy of his Birmingham Address to Mr. Hugh Rose, who will then see my sentiments fully developed on the Prize Essay subject; and the nearer the King's College Essays approximate to the Birmingham, the more will they meet my wishes, and attain my object.

To V. T. *Feb.* 4, 1839.

I rejoice to see the good effects of your able *Christian Address* at Birmingham, followed by Mr. Beddow, and since by Mr. Knowles. How much good have you done among the rising and future generations of Medical and Surgical Pupils! The blessed effects, and their extension, no human being can calculate. For this, his satanic majesty will owe you a lasting grudge.

To J. W. *April* 15, 1839.

Should we, my dear Sir, be permitted to be humble instruments in inducing an excitement for the studying the Holy Scriptures in the Medical and Surgical Pupils

of King's College, and thus superadding Christian education to their professional studies and acquirements, few occurrences in my life would be more gratifying to me in my declining years.

To J. W. *Oct.* 29, 1840.

Will you permit me to ask you, whether and how I shall give my mite of a £100 to your valuable Friend, the Bishop of Australia; and also the same sum which I propose to give towards the Hospital attached to King's College? unless you can recommend me to devote these sums to better purposes.

To J. W. *Jan.* 4, 1841.

I hope to make sound Christian principles the foundation of Medical and Surgical attainments, by introducing judicious discipline, with residence, under the inspection and control of a Clerical Principal, with an Endowed Income in part.

To V. T. *Sept.* 2, 1842.

I hope and pray, that the Collegiate system at Birmingham may prove a blessing to the rising generation.

To V. T. *Sept.* 24, 1842.

I have read over your most able and luminous Report in favour of a Collegiate Institution at Birmingham, intended to promote the glory of God and the good of man. May the blessing of the Almighty accompany the exertions of its patrons, and the success of the Collegiate Establishment will be the result.

To J. W. *April* 10, 1843.

Should I have been a most insignificant instrument, under a kind Providence, in calling the attention of others to the moral and religious education of the Medical and Surgical Students, it would add to the peace and consolation of a mercifully extended life.

To J. W. *April* 26, 1843.

The Birmingham Scheme of Collegiate Education for Medical and Surgical Pupils occupies much of my present time and attention; I think it is a wide field opening for much good. Its blessed effects may, I trust, be reasonably anticipated for the rising generations.

To J. W. *Nov.* 19, 1844.

The exemplary conduct of the young Surgeons and Medical Students affords a flattering hope, that our most sanguine anticipations will, by the blessings of God, be more than realized. This reflection alone would cheer the minds of the most depressed, and will doubtless make our last days the days of serenity and of peace.

He, indeed, is to be pitied, who considers deeds of benevolence acts of toil. Oh! may we each, my dear Sir, so energetically terminate a lengthened life.

To J. W. *Sept.* 20, 1845.

As to my occupation, the chief of my time has been taken up in the endeavour to make more perfect the Educational system at the Queen's College, Birmingham. May it ultimately merit the attention, if not the imitation, of other similar Establishments.

To J. W. *July* 22, 1846.

During the intensely hot weather, I was confined to my bed; but even there, I was mercifully permitted to arrange for important operations. What engrossed my thoughts was the forming a Preparatory School, to be attached to Queen's College, Birmingham, chiefly for training boys intended for the Medical Profession at moderate charges; to enable Clergymen of limited means more especially to obtain for their sons a professional education, founded on sound religious principles. Even solitude itself ceases to be dull, when so fully employed.

To V. T. *June* 20, 1846.

I have this day paid a moiety of my promised Donation towards the building for the Preparatory School at Queen's College, viz. £500, in the names of Mr. Chancellor Law, yourself, and Mr. S. Cox.

To J. W. *Nov.* 19, 1847.

As to your crippled correspondent, he is now engaged in the *experiment*, (call it not presumptuous,) to add to the present Medical and Surgical College at Birmingham a Clerical Department, to be conducted on the most economical plan, more especially for the education of young men for the Church, whose parents have not the money to send them to Oxford or Cambridge.

The Bishop of the Diocese to be the Visitor. The Tutors to be of the Established Church, &c. &c.

From humble beginnings (by God's blessing) important results have succeeded—but no attempt, no success!

To J. W. *Sept.* 16, 1838.

I yesterday received the favour of your letter, dated the 11th inst. I was then almost oppressed with affairs of considerable importance, and I trust that you and the Bishop of London will pardon my incapacity to take up the King's College Prize subject till after my return home. There appears to me to be a spell against the carrying my twelve months' wishes into effect, to make Medical and Surgical Students and Pupils good Christians. My friend Mr. V. Thomas is gone to the Lakes; when printed, I feel pledged to send you a copy of his Birmingham Address.

To J. W. *Jan.* 4, 1841.

It rejoices me to find, from your friend Mr. Lonsdale's letter, that the Council of the College enter warmly into your views. The more I reflect on the subject, the more

am I convinced of its importance, and its beneficial consequences.

To J. W. *Oct.* 30, 1844.

I have received letters from the Bishop of Lichfield and from Dr. Jelf, (the latter personally unknown to me,) expressive of the great success attendant on the Medals, from the attainment of sound Christian knowledge required to obtain the Prizes, among the Students of King's College.

To J. W. *March* 2, 1846.

I send you a cheque on Hoare's for £200, which I hope you will safely receive, as a Donation towards building the additional rooms for the Students of King's College.

To J. W. *June* 7, 1848.

The statements from the Bishop of Lichfield, and since from Dr. Jelf, and also from the reports which I continue to receive from Birmingham of the beneficial results of our plans, have more than exceeded my most sanguine anticipations. I cannot, indeed, reflect on this subject, without the feelings of gratitude to the Inspirer of every good deed; and in the prosecution of this, I feel deeply indebted to you for your judicious advice and approbation.

To J. W. *Feb.* 14, 1850.

For the complicated afflictions of the exemplary Bishop of Australia, I most deeply feel. Towards the projected Hospital of King's College, I hope the overflowing wealth of the Metropolis will be liberally extended. My humble contribution, Hoare's will pay to this good work.

To V. T. *March* 19, 1838.

I have many thanks to return you for your valuable remarks on, and your selection of Works calculated to impress and fix sound religious principles on the minds

of the young Pupils of the Birmingham School, and make the Medical and Surgical Students good Christians.

We must not forget, that Medical and Surgical Students, who may remain in the Birmingham School only two years, and who of course must study many Medical and Surgical Works, attend Lectures, &c. &c., must be much limited in the time they can appropriate to the study of Books of Divinity.

To V. T. *June* 5, 1838.

I have read over the Draft of the Birmingham Deed. The Solicitor appears completely to have thrown aside the *motive* of my *Donation*. I should wish, therefore, that after the words, "sound learning and education," (p. 1.) might be added, "*based on Christian principles as revealed in the sacred Scriptures;*" it being my express wish and desire, that the Compositions written for these Prize Essays shall be of a religious as well as scientific nature, with a view to exemplify or set forth the Wisdom, Power, and Goodness of God, as revealed and declared in Holy Writ.

N.B. These well-chosen words of *your own*, most correctly state my mind.

To V. T. *Sept.* 29, 1838.

I certainly cannot consent, that the original motive which induced me to give the £1000 to King's College, should be flittered away by concessions to expediency.

The more I think of the principle introduced into the specification for the Prize Essays, the more am I convinced of its soundness, and the less disposed am I to concede any thing upon that point.

I feel myself bound most sincerely to thank you for your able exertions to promote the object I had in view in my Birmingham Donation.

To J. W. *Sept.* 11, 1838.

The Founder, for obvious reasons, wishes not to tie up the subjects of his Prize, which is to be perpetual, within too narrow a compass; he desires to leave it distinctly on record, for the guidance of those who will have to appoint from time to time the particular topic, that his great object was to lead Medical Students to the study of the Holy Scriptures, and the Evidences of Revealed Religion, and so to their confirmation in Christian knowledge."

JOSHUA WATSON, Esq. *to* Rev. DR. WARNEFORD, *Nov.* 26, 1838.

I have had much talk with a most intelligent acquaintance, in which he expressed so decided a conviction on the subject of the Prizes, that, considering his means of judging, I cannot help putting it before you, without note or comment; premising only, that he has as thorough a *Bridgewater-Phobia* as you can have, if he does not carry it farther. He fairly says, that Treatises built upon Lord Bridgewater's foundation can never *make* a Christian.

With reference to the Prize, he confidently affirms, that it will effect incomparably more good, (at King's College,) if allowed to go for the best *answering at an Examination;* the subjects being,

1. Scripture History.
2. Butler's Analogy.
3. One or two Professional Subjects.

No reward to be taken for any excellence in *No.* 3, not fully sustained in *Nos.* 1 *and* 2.

This, he is deliberately convinced, would produce *many more* competitors, and diffuse a *much larger amount of Christian knowledge* amongst the Medical and Surgical

Students at King's College, than a call for the Composition of Prize Essays.

Rev. HUGH ROSE *to* Rev. DR. WARNEFORD, *Nov.* 1, 1837.

We have always found at Cambridge, the convenience of having such a range of subjects placed before the parties who are to give them out, as may enable them at all times to direct the young men's attention to the prevalent errors or evils of the times. These errors and evils vary so much in the course of years, that too strict a limitation in the choice of subjects might be found very inconvenient. I should be inclined to propose something like what follows, as *subjects for the Essays;* "The Evidences of Natural Religion, from the facts and laws of the Universe, more especially from those of such parts of it as are connected with Medical and Anatomical Studies; The Evidences and Nature of Revealed Religion; or the Connexion and Harmony of Natural and Revealed Religion." It will be found, that under these heads may fairly be brought notices of all popular objections, while at the same time they would give opportunities, where advisable, of calling men's minds off from the study of evidences only, and of inducing them to consider the *nature* and *contents* of Revelation, and its wonderful adaptation to human wants and weakness.

V. T. *to* DR. WARNEFORD, *Nov.* 30, 1838.

Having considered all the bearings of the *contre-projet* offered by King's College, I think your intentions will be all carried into effect by adopting it.

To V. T. *July* 31, 1838.

That £40 be annually appropriated by the Council of King's College, for founding two Prizes, (consisting of a Medal and Books,) which are to be given for the two best

Dr. Warneford finally agreed to modify the terms of

his Endowment of the Prize Essay, and consented to the following, as carrying out his great end and purpose.

written Essays, by the Medical Students of the College, on the Subjects comprised within the following description:

"*The Evidences of* NATURAL RELIGION *from the facts and laws of the Physical Universe, more especially those parts of it which are connected with Medical or Anatomical Studies.*"

"The Evidences and Nature of Revealed Religion; or the Connexion and Harmony of Natural and Revealed Religion."

To V. T. *Sept.* 23, 1828.

Dr. Warneford's greatest dedication of property was to the Asylum, near Oxford, which bears his name, for the care, relief, and cure of poor Lunatics from respectable life, at reduced payments.

My Sister is no less interested in the success of the Asylum than myself.

To V. T. *Feb.* 8, 1830.

The next point in your Letter requires great consideration, respecting the union with the county of Berks. I most decidedly agree with the Committee, that no inducement whatever should, by the admission of Pauper Lunatics, subject the Asylum to the interference or control of Magistrates. Your present Building is much too good for the purposes of Pauper Lunatics.

To V. T. *Jan.* 16, 1832.

The more I think on the subject, the more I am convinced of the great importance of preserving our Lunatic Establishment on the principles it was originally designed; namely, for persons of a description above Paupers.

To V. T. *Jan.* 23, 1831.

Should my life be spared, I shall hope to see, after the *interior* of the House shall be completed, our Plans for the *exterior* carried into execution.

To V. T. *Jan.* 23, 1831.

I rejoice with you at the increasing prosperity of the Asylum, and have great hope, that in the course of the

Spring, I may be enabled personally to witness its progressive improvements, and consult with you on its further capabilities.

To V. T. *March* 4, 1831.

The apartments appropriated to the violent Patients should at all events be on the ground floor, and, if possible, should be detached from the House, but at such a distance, that they could not distract the Patients in the House, yet not so far as to be liable to be neglected.

To V. T. *June* 26, 1831.

I must inform you, that with the impression of the importance of separating the noisy and violent from the other Patients, I went over Bethlem Hospital last week, and was thus *practically* confirmed in our opinion.

To V. T. *Aug.* 28, 1831.

Above, I send you a cheque on Messrs. Hoare for £250, being the moiety of the sum I have promised you towards completing the apartments for the noisy Patients.

To V. T. *Jan.* 9, 1832.

I have therefore *formally* to announce to you, that I will give you a *thousand pounds* towards the building the proposed Wall at the Asylum.

To V. T. *June* 21, 1841.

It would indeed afford me great pleasure to attend you to the Asylum, which, under Providence, will become a place of blessedness, I hope, to many of the most afflicted of our fellow-creatures.

To V. T. *July* 30, 1842.

I have just received a favourable report of the Sussex Property which I have given to the Asylum, called *The Broad* Estate, in the Parish of Hellingley; it is about

eleven miles from Eastbourne, about eighteen from Tunbridge Wells, about the same distance from Brighton and from Hastings.

To J. W. *April* 10, 1843.

I hope I may have your *approbation* (for such I highly value) in the selection of the *recent* Charity, *for the relief* of the greatest of human calamities, Insanity, (a bad conscience excepted,) which has for some time occupied much of my serious attention.

To V. T. *Aug.* 1847.

Your statement of our Asylum is truly consolatory. It is a house filled with objects of the greatest compassion! Dr. Wintle, the Superintendent, obligingly informs me that your Chapel is about to be completed; and that is another object of delight.

To V. T. *Dec.* 13, 1851.

On consideration, I think if we arrange for 80 *Patients* in our Lunatic Asylum, it will be fully sufficient for the applicants under our restricted Regulations.

To V. T. *Jan.* 30, 1852.

The adding Country Gentlemen, men of business, to the Committee is greatly to be desired, to ensure, in fact, its good management, &c.

To V. T. *Jan.* 30, 1852.

I think the Lord Bishop of Oxford deserves our best thanks, for his kind feeling towards our Asylum.

To V. T. *Feb.* 3, 1852.

I have to thank you for your two last letters. The first stating your interview with the judicious Mr. Henley. I am more anxious than ever to get him on our Committee of Management. And it would give me great satisfaction to obtain the aid and support of the other Country Gentlemen mentioned in your letter.

To V. T. *July* 9, 1852.[b]

The addition of twenty rooms, I consider will be sufficient to carry out our humane object. The Annual Expenditure, however, of the Establishment must not exceed the Annual Income.

To V. T. *Nov.* 20, 1836.

His combined love of God and man, (the first under its separate relation being supreme,) made him join in the endeavour to bring the truths and duties of the Gospel to the knowledge of all, but especially of the poor, by building and endowing additional Churches & Chapels.

It rejoices me much to see the country in general alive to the sacred object of extending the blessings of the Gospel to the poorer classes of the people, by affording them free sittings in our Episcopal Chapels and Churches. Two days since brought me a *Circular* from the Bishop of Gloucester and Bristol on this delightful subject, in which it is stated, that the building of Churches in London having met with such great success, it is proposed to form a similar plan for the Diocese of Gloucester and Bristol, as far as circumstances will admit.

To V. T. *Nov.* 7, 1836.

Should my life be spared to see another Spring, I should feel an interest in personally visiting the places most destitute of pastoral care and church accommodation. But in your inquiries on this important subject, I wish my name not to be known, as more might be expected from me than my revenue could prudently supply.

To J. W. *Dec.* 31, 1838.

I have already many applications for 1839. Should my life be mercifully spared, I look forward with pleasure to discharge part of my responsible stewardship during the

[b] In 1838, Dr. Warneford (besides many smaller Donations) gave a Mortgage which he held of £4000 upon an Estate in Gloucestershire.

In 1843, he made a Grant of the Broad Estate, Hellingley, Sussex, of about £1000 per annum, at the time of the Grant.

In 1852, he granted various Lands and Tenements in Middlesex, and other Counties, of about £800 per annum, at the date of the Grant.

coming year. I incline to think my chief outlay will be for Endowments.

To J. W. *Dec.* 12, 1835.

Should the Almighty bless me with another year of health and strength, I hope He will mercifully add to these blessings the desire and the power to promote (reverently speaking) His honour and glory; more especially by enabling the poor to worship their Maker in His consecrated temples. I own I humbly look forward with the hopes of having another year to aid the Christian exertions of many.

To J. W. *Feb.* 27, 1839.

The host of applicants for the present year would require a national exchequer to supply. Yet should my life be mercifully spared, I hope to be able to select some of the *most reasonable*, particularly those applications which afford the prospect of doing most good, more especially by enabling *the poor* to have the Gospel preached to them.

To J. W. *Aug.* 29, 1838.

St. John's Church, Brighton.

For this year my ways and means are appropriated; but if a mite, and it must be but a mite, can be obtained from the sweepings of the exchequer, I should not be indisposed to attend to your scrupulous application, on behalf of St. John's Church, Brighton.

To J. W. *Jan.* 4, 1841.

Should my life be spared a little longer, I hope unostentatiously to continue my exertions for the good of my fellow mortals, both as to their bodies and their souls.

For these purposes, I am making provisions for the coming year.

To J. W. *June* 3, 1840.

My last mite might be placed to a good account, by being added towards the Endowment of one of the new Churches at Brighton, which you will, I hope, please to elect; for I cannot but observe with great satisfaction, that the accommodation at the New Church is chiefly for the poor. St. John's Church, Brighton.

To J. W. *Feb.* 27, 1839.

Yesterday the lawyer enabled me to clear off my debt to the five Endowments and the Glebe Houses in this Diocese. And before I retire to rest this night, I wish to relieve my conscience from my promise to you of 100 guineas towards the Episcopal Church at Brighton. This, I consider, will discharge my arrears for 1838. Five Endowments in the Diocese of Gloucester.

To J. W. *Nov.* 7, 1840.

As I am unwilling to await the tardy proceedings relative to the Endowments, &c. to which I am conditionally pledged, I beg to present a third £100 towards the Endowment of the *little aided* District Chapel at Brighton. Brighton.

June 3, 1840.

Our worthy Diocesan has just extracted from me a Donation towards the Endowment of the Durdham Downs Church, near Bristol. Durdham Downs, near Bristol.

Feb. 9, 1852.

I have received unexpectedly a little money, £500 of which I shall have great pleasure in sending to you for Homerton Church, if you despise not the mite. The same small sum I intend to send towards, I hope, another good object. Homerton Church.

To J. W. *Oct.* 1, 1838.

I have received two cheering letters relative to Cinderford Church, in consequence of which, I think it will be built and endowed without much delay. Cinderford Church.

To J. W. *Oct.* 6, 1838.

Hillsley, Whiteshill, Cinderford, Twyford and Langford Chapel, Leckhampton.

I have been at Hawkesbury, on the Hillsley proposed Church; to Stroud, on the Whiteshill Church; to Monmouth, for correct information on Cinderford Church; to Gloucester, on the Twyford and Langford Chapel; and to Cheltenham, to forward the Leckhampton Church. I have since been in correspondence with our zealous Diocesan, the Bishop of Gloucester and Bristol, and hope that the joint labours of so many of us may not be in vain.

To J. W. *Dec.* 31, 1835.

I intend immediately to enter on the five Endowments, and despatch this engagement also, with as little delay as practicable. If the lawyers would keep pace with my wishes, this would have been disposed of before the commencement of the new year.

To J. W. *July* 23, 1839.

Gloucester and Bristol Diocesan Church-building Association.

I am very desirous to hear the results of the Committee Meeting of the Gloucester and Bristol Diocesan Church-building Association, on Monday, the 15th instant, which I was unable to attend.

To J. W. *Oct.* 26, 1840.

Stipulations for Presentations obstruct my work.

The difficulties and delays I experience in endeavouring to promote and to aid in the Endowing Churches and Chapels, requires much perseverance, and somewhat of patience. One great obstacle I find is in the *Presentations* to the small Endowed Livings. My *general* wish is, to give the appointments to the respective Diocesans; but many desire to have a consideration for their Donations, by partaking in the Nominations. Indeed, at this present time, I am pledged to aid three or four Endowments, suspended in consequence.

To J. W. *Oct.* 29, 1840.

I hope *Cinderford*, in the Forest of Dean, will at length be settled; but Government require the *alternate* Presentations. It is expected, that in February the Church and Parsonage House will be commenced. Broadway Church is completed, and just consecrated. Stretton-on-the-Foss Parish Church is intended to be rebuilt next Spring.

Cinderford Church delayed by the Government claim of alternate Presentations.

Broadway Church, Stretton-on-the-Foss,

My neighbour, Lord Redesdale, I understand, will at the same time begin building a District Chapel at *Aston*, in this neighbourhood.

Aston Chapel.

To V. T. *May* 12, 1841.

I received with much pleasure the account of your laying the first stone for the Chapel at the Asylum. I should have been gratified, had I been able to have attended you on so blessed a work.

Warneford Asylum Chapel.

To V. T. *Sept.* 24, 1842.

Pray give me your opinion of the new Chapel built near the sea side at Eastbourne, in which I have taken a little interest[c].

Eastbourne Chapel.

To J. W. *May* 5, 1838.

On serious reflection, since I had the pleasure of seeing you and the Bishop of Nova Scotia, I have been much perplexed, and feel diffident in coming to a decision on the subjects of our late discussion. The aiding an University by a humble individual, strikes me like adding water to the ocean. The support of an University requires the liberal aid of a national purse. But to cut the Gordian knot, I will leave to you and the Bishop of Nova Scotia's superior judgment the appropriation of £2000, for the benefit of King's College, Windsor.

Bishop of Nova Scotia.

The same piety and benevolence which made him cooperate with others in building Churches & Chapels in his native land, led him to cooperate with the

[c] Dr. Warneford substantially repaired his own two Parish Churches of Bourton-on-the-Hill and Moreton-in-the-Marsh, refitting and improving the interior of them, at the cost of about £1000 each.

To J. W. *Aug.* 30, 1841.

pious and benevolent in enlarging the borders of the Episcopal Church of England, so as to embrace the Colonies.

The Bishop of Australia's letters I have read with much interest and attention. He is an enviably good man, who appears to combine zeal with sound judgment. His Lordship's views of Episcopacy, and his reasons for undertaking his journey to New Zealand, I much admire. To be opposed by the Government, who ought to support him and his laborious undertakings, is lamentable.

Bishop of Australia.

To J. W. *Feb.* 2, 1843.

On reflection, my dear Sir, how do the Colonial energetic Prelates make us feel the degradation *comparatively of a slothful professional life*, though mercifully extended far beyond the *age of man*, even to *fourscore years!*

To J. W. *Feb.* 7, 1844.

Bishop of Australia.

As barren wishes will little avail the zealous Bishop of Australia, I beg, through you, to send his Lordship my mite £100 towards promoting his blessed designs.

To J. W. *Feb.* 7, 1844.

The good Bishop of Australia is an enviable character indeed, in whom soundness, decision, and primitive devotedness to his Christian calling, are combined. The first part of his clear account of the Anglican Ordinations, I have read with satisfaction. Pray return his Lordship my thanks for it.

To J. W. *Oct.* 30, 1844.

Bishop of Newfoundland.

Now I come to your accompanying note, from the worthy, active, and zealous Prelate of Newfoundland. To whom, with my respectful compliments, I beg through you, my dear Sir, to add my contribution £100 towards relieving his Lordship from his present pecuniary embarrassments.

To J. W. *Oct.* 30, 1844.

I truly rejoice with you in your report of the excellent Prelate of Australia. Long may he live to promote the happiness and the best interests of his extensive charge. Bishop of Australia.

To J. W. *Nov.* 6, 1846.

I carefully return you, with many thanks, the good Bishop of Australia's recent Dispatch, which shews much zeal with sound discretion, not frequently united in the same personage. Bishop of Australia.

To J. W. *May* 18, 1847.

I have this day received a letter from your most zealous friend, the Bishop of Australia, in which he asks for my assent to the appropriation of the Interests and the Principal of the £1000, which I conditionally gave to his Lordship, 1838, for the promotion of Education on the sound religious principles of the Church of England. £1000 to Bishop of Australia.

And which assent (if necessary) I give most willingly, through you, to save the six months' delay, in the transmit to Australia.

To J. W. *April* 30, 1851.

I have lately received the enclosed letter from your friend, the Bishop of Australia, stating a wish to have the power (if I rightly apprehend the purport of his Lordship) to appropriate the £1000, which I long since gave for the promotion of sound religion in Australia, towards the establishment of a College near Sydney. Will you have the goodness to inform his Lordship, that every power (if I have any) over the aforesaid £1000[d], I should with College at Sydney.

[d] The difficulty was this: Dr. Warneford had made over a Mortgage of £8000 which he held, to several Charities; to the Royal Eye Institution, Cork Street, he had given £2000; to the Warneford Asylum, £4000; to the S. P. G. for the Bishops of Nova Scotia and Australia, £2000. How to disjoin and separate his purposes, and assign special sums to each, (the Mortmain Act interfering,) was the difficulty.

pleasure most readily and most conscientiously transfer to his absolute control.

To J. W. Feb. 23, 1850.

Bishop of Nova Scotia. The convalescence of the persevering Bishop of Sydney gives me great pleasure, and also of the Bishop of Nova Scotia.

To J. W. July 8, 1851.

Australia. Your last observation has struck me, viz. "The opportunity, I verily believe, from all I have since heard from the Colony, of the chance of a Church, or Christian Education, in Australia, is likely to be for ever lost."

To this remark I have only to add, that if you think the advance of £1000 would avert the calamity, and would enable the Bishop of Australia to complete his projected plans, that sum I will, on hearing from you, immediately pay to your directions.

To J. W. March 6, 1850.

Bishop of Nova Scotia. The Bishop of Nova Scotia's letter is most expressive of a truly resigned, zealous, and pious mind.

To J. W. Aug. 30, 1841.

Bishop of Australia. I trust a more righteous administration will support a righteous cause. I am well aware, that you are a strenuous friend of the energetic Prelate, Bishop Broughton. As such, will you inform me by the pen of your amiable niece, (Miss Watson,) by whom I may remit a contribution of £100 to his Lordship?

To J. W. Feb. 2, 1843.

Bishop of Australia. I hope Hoare's have transmitted into your name at the bank £200, a moiety for your friend the actively persevering Bishop of Australia. I am sorry to hear that he has so much to contend against.

To J. W. *Feb.* 14, 1853.

I am truly sorry to hear of the illness of your excellent friend, the Bishop of Sydney; and more especially, as at this time his life is of great importance. Bishop of Sydney.

The Memorialist is indebted to that accomplished Scholar, the Rev. Francis Kilvert *of Bath, for the following* FRAGMENT, *suggested by* Bishop Selwyn's *Christian heroism in determining to return without Stipend to his Diocese of New Zealand, having made up his mind (to use his own words)*

"TO DIG, OR BEG—OR BOTH."

"To dig, or beg—or both"—(perchance to want,
And bear like holy Paul, with equal frame,
Need and abundance!)—There the spirit spake
Of Missionary zeal.— * * * *
Oh thou, Apostle of the Southern Main,
Whom love for Christ and souls insatiate draws
O'er trackless seas, e'en to the inmost haunts
Of Satan, where in foul unnatural feast
Man preys on man; and idol rites abhorred
Blind votaries in ruthless bondage hold,—
Tho' Sire and Master in our Israel, thou
Art Son of many prayers. For thee the cloud
Of morning and of evening incense rolls
Up to the Mercy-seat. Pure hands for thee
Are raised, and loving hearts whose throbs pierce Heaven,
And touch with kindred pulse the Saviour's breast.
Thence on thy word and work flow blessings down,
And Zion boasts her of a numerous host,—
Souls won from Satan's thraldom, and enrolled
Among the armies of the living God:
While He, for whom thou labourest, beholds
Of his soul's travail, and is glad;—yea, joys
With joy of triumph o'er his rescued bands.

To J. W. *Oct.* 30, 1844.

His love of his fellow-creatures extended in imitation of his Divine Master to the little ones of Christ's flock.

I am now engaged to Build and Endow an Infant School at Moreton-in-the-Marsh, as a Preparatory Nursery for our long-established National School. On this point I meet with dissentients in opinion. But if my life be mercifully spared, I will persevere in its accomplishment.

To J. W. *Oct.* 12, 1848.

I am anxious to build an Infant School at Moreton, but find great difficulty in procuring a proper Site. The Endowment is settled. This I consider will be the last of my operations in stone and mortar, should my life be spared to see its completion.

To J. W. *Sept.* 19, 1849.

I have still to complain of the official difficulties thrown in the way of my building the Infant School.

To J. W. *April* 12, 1850.

Moreton-in-the-Marsh School.

I am rejoiced to inform you, that after about two years of suspense, legal impediments, and conflicting interests, &c. &c. I have reason to expect to be able to commence my *Infant School at Moreton* next week. This I consider will be the last of my public undertakings.

To J. W. *July* 31, 1850.

I am happy to say, that perseverance in a good cause has been successful. I have at length obtained a good Site for my Infant School, and the Builders are hard at work, and the Endowment is enrolled.

To V. T. *Oct.* 25, 1842.

Hellingley School.

I am about to have conveyed a piece of ground in the Parish of Hellingley, Sussex, particularly requested by the Vicar, for the erection of National and Sunday Schools, the latter of which I intend to endow with £20

a year. Will you have the goodness to apply to the Bishop of Chichester, to know if his Lordship will permit me to name him as one of the Trustees to my proposed gift and endowment?

To J. W. *Oct.* 16, 1851.

I must beg to introduce Mr. Sewell to you, relative to my promised £10,000 to the *Clergy Orphan Institution.* He has authority from me to arrange with you, with the least delay, consistent with legal security. Canterbury School.

To J. W. *Feb.* 9, 1852.

Mr. Sewell gave me great pleasure in informing me, that he had signed the contract for the *Canterbury Site.* My £3000 is deposited for this important purpose.

To J. W. *July* 10, 1854.

I somewhat regret to find that our plans cannot be carried out to the extent originally proposed; but if *well begun be half finished,* we must not despair of the ultimate completion of our projected works.

To J. W. *July* 19, 1854.

I thank you for your two kind notes, with the Report of the laying the Foundation Stone of our Canterbury Buildings, which I hope may flourish, and ultimately accomplish our ardent wishes. It is not for us puny mortals to command success.

The Memorialist, unwilling to extend these extracts beyond what he deemed necessary for the development of the internal and external characteristics of Dr. Warneford's philanthropy, withholds a variety of interesting matters relating to Hospitals as well as Schools, which were indebted to that philanthropist for assistance or

support. It is to be recollected, that it has not been the object of this Memoir to enumerate all the munificent acts and undertakings of his energetic life, much less to set in array the several sums of money he expended upon them; for it has been observed to the Author, by one who had an intimate knowledge of all these concerns, "that Dr. Warneford himself would not be able to give an account of all of them, or to state the amount of what was expended upon each."

Without entering into farther details, or more extracts for their verification, it will be succinctly added, that he was a large contributor to Parochial Schools, established and conducted upon right principles, and especially to those of Bourton and Moreton. If more were required to shew the course and character of his Charities in this line of operation, it will be found at pp. 36, 43, in his letters, concerning the Canterbury Orphan School; at p. 49, relating to the Preparatory School, Queen's College, Birmingham; and to the Hellingley, Moreton, and Bourton Schools, already referred to.

The same love conducted him to the bed side of the sick and suffering, whether under bodily diseases, or those of insanity.

Neither is it thought necessary to lay before the reader any more extracts, to throw light upon his thoughts and feelings upon the support and endowment of Hospitals. Enough had been said upon this subject at pp. 32, 40, 42, referring to the Leamington Hospital; but as his donations in that instance were of a peculiar nature, and made to confer a lasting benefit to the Radcliffe Infirmary,

Oxford, two more extracts will be added, to shew the thoughtfulness with which he contrived to make a single donation serve a double purpose.

To V. T. *July* 5, 1832.

I have added 1000 guineas to my Sister's and my former subscription of £1500, for which we were to derive the advantage of having four beds in the Leamington Bathing Institution and Hospital *in perpetuity*.

I will therefore thank you to state to the Governors of the Radcliffe Infirmary, that I and my Sister will make over *in perpetuity* these four beds to them, for the benefit of their Institution.

To V. T. *July* 10, 1832.

I most heartily hope that the appendage of the four beds of the Leamington Bathing Institution and Hospital may prove beneficial to the Radcliffe Infirmary.

Other illustrations of his concern for afflicted man under bodily or mental sufferings, will be found at pp. 38, 41, shewing the interest he took in the Queen's Hospital, Birmingham; and at p. 50, in the Hospital of King's College, London; at p. 63, in the Royal Eye Institution, Cork Street, London; and in that splendid monument of his compassion for poor lunatics of respectable life, the Warneford Asylum on Headington Hill near Oxford, pp. 30, 31.

Neither did he think his works completed, or his duties fulfilled, at the Warneford Asylum and the Queen's Hospital, Birmingham, till he had provided permanent annual stipends for the Chaplains of those Institutions, by settling upon the

first, a considerable rent charge upon the Broad Estate, Hellingley, and £40 per ann. upon the Chaplain of the Queen's Hospital. A similar sum has been in like manner settled upon the Chaplainship of Queen's College, as will appear under the next head of his pious and charitable grants; and it may be repeated, upon the survey of all he did and gave under the several relations of his acts of compassion, that no wants of man were too great for his endeavours, or too small for his attention.

THE WARNEFORD ASYLUM, HEADINGTON HILL, OXFORD.

It has been already shewn, by letters written to different persons, and at considerable intervals of time, that the workings of his philanthropy were various, energetic, efficient. Without distraction of thought, without collision of purpose, he embraced within the provisions of his carefulness, and the purview of his benevolence, institutions the most dissimilar. In the present instance, he saw, under the powers of the Supplemental Charter, an invitation to extend the Collegiate Institution of Birmingham beyond the boundary of Medical and Surgical Science, so as to include a Theological or Clerical department. He also felt, in the wants of the Church, a call upon him to do what he could to supply those wants, by providing, or by cooperating in the endeavour to provide, for a supply of good and faithful young men, by educating them for the Ministry. Neither was this the only consideration. Churches and Church districts had largely multiplied in the midland counties, and it was an almost universal feeling, that the present cost of Clerical education was not only too burthensome upon those who were to support it, but far beyond a necessary expenditure. Actuated by these and other considerations, he took counsel, as his manner was in all his undertakings, of those, whose discretion he had ascertained, and whose devotedness to the charitable or pious undertaking he had in hand, he could

The same active zeal which he shewed for the improvement of Medical education, determined him to endeavour, by Endowment and otherwise, to establish a Clerical or Theological department in the Queen's College, Birmingham.

depend upon. In the present instance, he found in the great abilities, exact and extensive knowledge, of the Rev. Thomas Henry Law, Chancellor of Lichfield, in his works on Ecclesiastical Law, in his admirable Charges on the Articles and Rubrics, in his work on the Preparation of Candidates for Holy Orders, and his Ecclesiastical Statutes at Large, so many guarantees of his high qualifications for the office of adviser upon the Clerical and Collegiate matters belonging to this department of Theology. He also found in the probity and practical information of William Sands Cox, Esq. with whom the institution of Queen's College originated, another at all times ready and willing to extend its usefulness and reputation. The Memorialist was also permitted to take part in measures so conducive to the honour of the great Midland Metropolis, as well as the benefit of young men intended for Holy Orders.

Without adducing extracts from this as from former correspondences, it is thought enough to set forth under their respective dates the items of his Endowments for ecclesiastical and religious purposes at the Queen's College, Birmingham.

Salary for the Chaplain of the Queen's Hospital.

By Trust, created Jan. 13, 1842, he conveyed a Piece of Land in Birmingham, to yield a Perpetual Rent Charge of £40, to be applied in payment of the Salary of the Chaplain of the Queen's Hospital.

By Deed dated Oct. 16, 1844, he created a Perpetual Annuity of £40 per annum for the Warden, for his services as Chaplain.

Salary to the Warden as Chaplain of the College.

By Deed dated April 14, 1845, he created a Perpetual Annuity of £40 per annum for the Warden, to deliver a Course of Lectures on Morals and Theology, which should be open to all the Students gratuitously.

£40 a year to the Warden for Lectures on Morals and Theology.

By Deed, dated Aug. 21, 1849, he created a Perpetual Annuity of £120 per annum, for the Endowment of a Professorship of Pastoral Divinity.

£120 per annum for a Professor of Pastoral Theology.

He augmented that Annuity by another Deed, April 16, 1851, by creating an additional Annuity of £56 per annum for the Endowment of the Professorship of Pastoral Divinity.

£56 per annum, addition to the Professorship of Pastoral Theology.

On the same day, and in the same manner, and by means of the same Trustees, he settled the sum of £1000, for the purpose of Founding Four Scholarships in the Theological Department of the Queen's College, at Birmingham.

£1000 for Four Scholarships in the Theological Department.

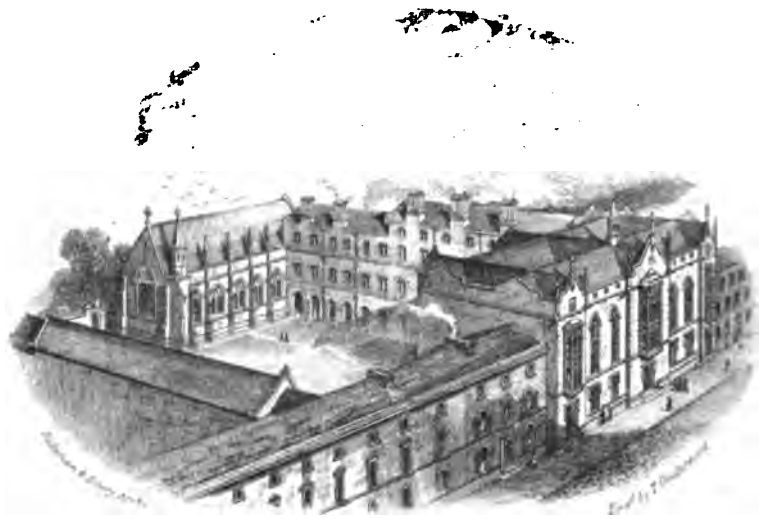
On the same 15th of April, he made another Declaration of Trust, for the purpose of settling the sum of £2500, for the further Endowment of the Professorship of Pastoral Divinity in Queen's College, Birmingham.

£2500 for further Endowment of Pastoral Professorship.

£6500 for increasing the Stipend of the Warden.

On the 15th of April, 1852, he executed a Declaration of Trust, whereby he settled the sum of £6500, for the purpose of increasing the Annual Stipend of the Warden of Queen's College, Birmingham.

To these may be added, as an Endowment *in pari materie*, an Annual Rent Charge of considerable amount upon the Broad Estate, Sussex, for the stipend of the Chaplain of the Warneford Asylum.



THE QUEEN'S COLLEGE AT BIRMINGHAM.

Whilst his love of God and man produced all those varieties of pious and charitable exertion which distinguished the life of Dr. Warneford from that of others, it must be added, that it was not only in the greater works of charity, but in what have been called the minor charities of life, that his Christian good-will to man was conspicuous; he was always not only pitiful, but courteous; his urbanity was the result of the same Christian benevolence, which shewed itself in all actions. His urbanity.

To J. W. *July* 29, 1842.

The arrival of an epistle from you has really gladdened my heart, and the cheerful spirit which pervades it has added to my gratification. I have often felt the loss of your able advice in the pursuit of those objects of usefulness which, from your example, I have attempted at a humble distance to promote; but I cannot hope to do so, without your judicious discrimination, zeal, and success.

To J. W. *April* 26, 1843.

I am rejoiced to find, that the Donation of my Sussex Property to the Asylum meets with your approbation; it indeed confirms my opinion, that it has not been misapplied.

To J. W. *Feb.* 7, 1844.

Experience must convince us, that good deeds as well as evil are contagious. How many inactive personages have you infected!

To J. W. *Oct.* 30, 1844.

Time flies too fast for my occupations, and leaves me a very limited space for the luxury of correspondence with my dearest friends.

To J. W. *Oct.* 30, 1844.

I am rejoiced to hear from you, but should have been more gratified if I had heard of you. Pray when you again favour me with ever so short a note, have the goodness to send me full particulars of your highly regarded self.

To J. W. *Sept.* 20, 1845.

I have been permitted to outlive the greater number of my earlier associates, which makes my few remaining friends most truly valuable.

To J. W. *March* 2, 1846.

In the cause of benevolence, I have long known that you, my worthy friend, stand preeminently high, having spent a long portion of life in the incessant toil of doing good.

To J. W. *March* 2, 1846.

Although the most delicate, you are the most persuasive of beggars, the most accomplished of eleemosynary applicants.

To J. W. *July* 22, 1846.

To live in the recollection of those whom we highly regard is delightful, and adds a refined consolation to the distant retired friend, whose infirmities and age seclude him from the social intercourse of men.

To J. W. *May* 18, 1847.

You cannot be inactive, so long as any of Her Majesty's liege subjects want amendment. And surely you have a large field for all your wonted energies.

To J. W. *July* 31, 1850.

A note from you always gives me pleasure, though you will excuse, I trust, my *reproaching* you for the omission of its most interesting intelligence, the particulars of your own health.

To J. W. *Aug.* 5, 1850.

The application from Prelates of all climes, also from Churches, Parsonage Houses, Schools, &c. foreign from my own diocese, overwhelm me. Pray point out a few objects to me, to which I may distribute my tendered mite to you. Let not refined delicacy preclude me from the benefit of your better information.

To J. W. *March* 6, 1840.

I consider that your interesting letter demands an early reply, and with limited time I will endeavour to fulfil a pleasant acquiescence.

To V. T. *Aug.* 15, 1850.

Let me take the liberty to caution you not to over-exert yourself. *Zeal* sometimes requires *Discretion.* Pardon the hints of an old man, who has lately experienced the lack of the advice he has suggested. A seven weeks' fit of the gout in the left hand may peradventure in some degree be attributable to the want of this prudential caution.

To J. W. *Aug.* 1, 1851.

The honours paid me by the King's College Hospital, and the King's College, are truly flattering; and when accompanied by your expressions of kindness, they become still more gratifying. Could I personally witness the important affairs of King's College and its Hospital, as one of the Council, and there have met my excellent coadjutor and judicious counsellor in acts of benevolence, the Resident of Clapton*, it would indeed have given me the highest of gratifications.

* J. Watson, Esq.

To V. T. *Oct.* 21, 1831.

Apophthegms, arising casually out of the subjects of a letter, serve to illustrate the writer's course of thoughts, feelings, and opinions. They are supplemental to his greater characteristics, and serve to fill up and complete his picture.

The trouble of being permitted to do good, I consider is a kind of toll payable for its gratification.

To V. T. *Jan.* 26, 1831.

I am well aware, however, that in a good cause, perseverance will remove mountains of difficulties, which I hope to live to see accomplished.

To V. T. *July* 10, 1834.

Artful characters too frequently impede the good and charitable, and involve them in perplexities.

To V. T. *April*, 1835.

It is remarkable to observe, how much more liberal parties are with public than with *private personal* property. This often excites my *ire;* nor am I in consequence, I suspect, often an *agreeable* trustee and coadjutor.

To J. W. *Nov.* 19, 1838.

Every year's experience confirms my opinion, that there is no doing much good without much trouble.

To J. W. *Oct.* 6, 1838.

Some untoward circumstances have arisen. Impediments, however, must not be permitted to frustrate good works; they should rather stimulate to greater exertions.

To J. W. *May* 7, 1838.

My object you know, my dear Sir, is like your own, to do the most possible good with given means.

To J. W. *July* 23, 1839.

Several of my objects do not progress; but in a good cause, however, no undertakings can be hopeless.

To J. W. *Jan.* 4, 1841.

In a good cause, *despair* ought never to intrude, much less ought it to impede charitable or pious undertakings.

To V. T. *Oct.* 18, 1846.

I am convinced there is *contagion* in virtues as well as vices.

To J. W. *May* 18, 1847.

The obtaining the Charter for the College and the Hospital at Birmingham still takes up much of my thoughts. For ever in the attempt to do good, Satan has his emissaries to interpose his influence.

To V. T. *Jan.* 26, 1849.

If we are fellow-labourers in works of benevolence, and mutually enjoy their luxuries, the *frequent tax* on such enviable and refined gratifications, I experience with you in having my kindest deeds traduced, vilified, and accompanied more than once by threats of violence. I am now so hardened to these satanic attacks, that they cease to operate on my formerly wounded feelings, and I can unruffled treat with serenity all malignant reproaches. Pray take a leaf out of my folio of the misrepresentations, the defamations of assailants. The consciousness of good motives is an impregnable fortress against all the *agents* of the devil. So, my dear Sir, let the experience of more than fourscore years comfort you, and let us pursue our well-intentioned purposes without dismay or even discomfort. I know we have a powerful Ally in the support of our holy cause of doing good.

To J. W. *Jan.* 4, 1841.

His apprehensions of danger, from the aspect and spirit of the age, qualified by his hopes of

The more I observe of the world, the more am I convinced of an increasing and rising race of exemplary characters, which mischievous machinations "in high places" have called forth from apparent obscurity. Champions, able and conscientious, in defence and support of the Church, and the sacred cause of Christianity.

improvement, and by appearances of changes for the better in some particulars.

To J. W. *Feb.* 2, 1843.

I hope the strenuous Bishop of London will soon be recovered, to aid the Archbishop in these infidel and puritanical times of difficulty.

To J. W. *April* 4, 1845.

What do you think of the Maynooth Grant, and the admission of Jews to legislate for Christians, Romanists to regulate the Established Church, and the heterogeneous combinations of Turks, Infidels, Heretics, and Jews, to send out authorized inspectors and dictators of our National Schools? Do not these latitudinarian acts augur the advance of an awful crisis?

To J. W. *Nov.* 6, 1846.

And although the subtle enemy of man is visibly making spiritual havoc amongst us, are there not numbers of conscientious pastors, who even in these times, by the Divine aid, are energetically discharging, with the worthy Bishop of Australia, their Christian duties? That the Church has been lamentably slumbering for many past years cannot be doubted; but in the paroxysm of the calamity, fraught with extreme dangers, may not a reviving spirit of true religion be observable?

To V. T. *Aug.* 1847.

Our friend, Mr. Sands Cox, has been made happy by the supplementary Charter of the Hospital and Queen's College at Birmingham. I hear a favourable account of our Hospital at Leamington. These surely are *cheering* pieces of intelligence, amidst a world of agitation, strife, and political danger!

To J. W. *Feb.* 14, 1850.

The many excellent speeches delivered at Willis's Room I read with delight. Christian truths, firmly avowed

and ably advocated, will doubtless ultimately defeat the machinations and the wiles of faithless and unbelieving men.

To J. W. *June* 3, 1840.

With most sincerely wishing you many years of health to enable you to continue your support to the Established Church and its blessed appendages,

I remain, my dear Sir,

Most truly yours,

SAM. WILSON WARNEFORD.

To J. W. *June* 10, 1840.

After a *considerable slumber*, I think *Orthodoxy* has *now* thrown off its nightcap, and in most parts of the kingdom is becoming energetic. New Churches, Glebe Houses, Schools, Residences, &c. &c.

To J. W. *Oct.* 30, 1844.

In these times of imminent danger to the Church, the appointment of every succeeding Prelate must excite anxiety to the orthodox Clergy and their real friends.

To J. W. *July* 31, 1850.

I am truly sorry for the divisions caused in our Church by the extreme opinions and overheated zeal of many well-intentioned of its members. But still my firm hope is, that neither infatuated men, nor Jesuits in disguise, will ever prevail against our holy established Apostolic Church. The more exposed to apparent danger, the greater should be our reliance on an Almighty Protector, and the assurances of Scripture.

To V. T. *Dec. 22*, 1843.

The foregoing pursuits I consider are peculiarly adapted for the Christian gratification of this blessed season, and the harbinger of a happy new year.

To V. T. *May* 18, 1847.

I am mercifully permitted to work, and thus to avoid the oppressive, the unprofitable fatigues of idleness.

To V. T. *Oct.* 20, 1848.

As I am confined to my own home, I am anxious to make the best use of my time by endeavouring unostentatiously to do good.

Objected to the cost of decorative Architecture.

His sense of responsibility, as to making the most and the best of monies contributed to works of piety and charity, was like St. Paul's, when he consented to take charge of the money collected in the Churches for the relief of the poor Christians of Judæa. He thought that such money was, as a sacred trust, to be expended solely upon the object, whether of piety or charity, for which it was given. He objected to the cost of decorative Architecture on these grounds.

To V. T. *Sept.* 30, 1832.

I hope the weather to-morrow will enable me to go to Leamington, where also I am to act the miser's part, and make more use of my arithmetic than may be considered consistent with the rules of *ornamental* architecture.

To V. T. *Sept.* 30, 1832.

Hope met me with his plan for a *splendid* gateway, which would cost not much less than £150. Now it

strikes me, that till our funds abound, nothing should be laid out on parts of ornament, as I feel anxious that every sum that can be spared should go to raise a fund, the interest of which should be applicable to the reduction of the weekly charge paid by the *more* distressed objects sent into the Asylum. Plain gates and gateways must therefore I think suffice for the present.

To V. T. *Nov.* 7, 1836.

From the account I see also in the Oxford paper of the expenditure on works of Gothic decoration, I fear more has been sacrificed to antiquity, than to the enlargement and the increased accommodation for the Parishioners; and that the votaries of the idol of ancient taste have overlooked the awful responsibility of increasing, by Church accommodation, the flock of Christ. I like not the losing of that primitive spirit of Christianity, namely, that of increasing communicants and converts, by reason of this modern subjection to ancient architecture. I confess I have never yet seen a well-constructed modern Church or Chapel, in which the important objects were to afford accommodation to the greatest number of persons at the smallest expenditure, preserving the Church character of the building to my satisfaction.

I have, however, been lately promised by two gentlemen (Draftsmen) elevations and plans on their suggestions.

To V. T. *Dec.* 7, 1836.

I hope, from a Circular which I lately received from the Bishop of Gloucester and Bristol, that a Diocesan Subscription will be raised for the good and blessed work of building Churches and Chapels. Between ourselves, I speak in confidence, (not to damp a Christian ardour,)

that my mind is not satisfied on this important subject, as I have before hinted to you. Taste, with singular views of imitating in these times the expensive style of Gothic Architecture, has caused, I fear, many to overlook the infinitely more important consideration, of affording the greatest accommodation to the greatest number of humble Christians, and for their admission by *free sittings*, into the sanctuary of their God, at the most economical rate. The beauty of holiness ought to be personal, not architectural.

Should my life be spared, I shall hope to send you, for your consideration, the result of my exertions and attentions upon this truly Christian subject.

To V. T. *Nov.* 20, 1836.

My ideas differ very much from Mr. Underwood and his approvers. I wish to produce the highest devotional spirit, by adding *bodily comfort* to the elevation of the soul and the fervency of prayer.

To J. W. *Aug.* 13, 1852.

I much approve of the observations of your architect. I own as a miser—a calculating miser—that a *man* of *taste* is my *terror!*

I calculate, that every hundred pounds expended on *taste*, will deprive the poor Orphan Children of the Canterbury Institution of so much income. Living objects of continued charity to be supplanted by unproductive *chiseled stones*, nay, liable to become a future leech upon the poor children's fund, this somewhat haunts my imagination.

Pardon, my dear Sir, if you cannot approve of the humble suggestions of one, whose calculating propensities supersede the *refinements of taste*. Yet, with somewhat of

reluctance, I yield to your application to be "allowed a *little licence* for extra expenditure, on your declaration *that you will not abuse it.*"

At all events, I should wish to know the amount so required. I trust, however, that *no dormers*, nor *parapets*, nor *battlements*, will be introduced, which would be a constant source of expense.

The Memorialist has thus endeavoured to pay a tribute of affectionate regard to Dr. Warneford's memory, or rather to discharge what he considers to be the claims of Dr. Warneford's philanthropy, upon one who had been so long permitted to behold the beauty of its holiness, to observe its Christian foundations, and take a part in its practical workings, and widely extended applications for the good of man; but he was unwilling to entrust with these representations the partiality of his friendship. He therefore thought it right to guarantee the correctness of his delineations, by a great and unexceptionable body of epistolary evidence; and the result has been, the establishment of the Christian principles, as well as universality of Dr. Warneford's exertions to improve the social and individual, the moral and religious, condition of man. By the combined proofs of this correspondence, it has been shewn, that in Dr. Warneford there was great fixedness and stability of purpose in all he piously or charitably

Fixedness of purpose.

undertook, great simplicity and single-heartedness in the communication of his intentions, a total absence of all ostentation and self-seeking in their prosecution, great thoughtfulness and prudence in carrying them into effect. His philanthropy, under all its phases and phænomena, was always one and the same, immoveable as the rock on which it was built, unchangeable as the spirit by which it was animated, unwearied as the genuine love of man when occupied upon the relief of human wants and woes. His first donation towards the carrying on any pious or charitable design may be said to have *fructified*, (to use one of his own expressions,) so as to produce a rich and various harvest of successive gifts and grants, permanent aids, perpetual endowments, deeds of trust, and chartered securities. The sheaves of such a harvest may be said not only to have conferred blessings on the receivers, but the giver; on the receivers in this world; on the giver, under God's promises, at the end of it, when angels will be the reapers, and when it may be humbly said, that our Philanthropist will bring his sheaves with him, to the great gathering and account of all deeds done in the flesh.

His first gift or grant fructified.

The passages which have been extracted from his long and miscellaneous correspondence are better evidences of character, than the most elaborate representations which could have been worked out by editorial assiduity; for they are the memoranda of his acts and opinions, fresh

from the occasions which gave rise to them; not borrowed from the records of business, nor the minutes of a committee room, nor the narratives of the newspaper, but from the recesses of his inner chamber, and the sealed privacy of those interchanges of thought, which take place in confidential correspondence. It is upon the strength of such evidence that his fellow-labourer is enabled to say, that the annals of eleemosynary donation will be searched in vain for those peculiar features, which gave to the late Dr. Warneford's works of piety and charity not only their enduring usefulness, but their profitable instructiveness, as examples of thoughtful, studious, well-digested purposes of prudence, as well as good-will to man. It was no transient resolution, no sudden impulse, which produced them; it was not a prompt concurrence with the opinions of others, nor a hasty adoption of his own, which opened the heart and hand of this Benefactor of mankind. Thoughtfulness, judicious thoughtfulness, was the habit of mind which made his gifts so beneficial, as well as beautiful, in their dispensation, an accompaniment too often wanting in the largest donations.

Extracts from his letters, the best elucidations of his character.

Another very distinguishing feature of his munificence demands particular notice, because so rarely beheld in any of those greater grants, which are intended to work for future generations as well as the present; as in the case of endowments and properties, in trust for future use as well as

He made his gifts and grants in his lifetime.

the present. With Dr. Warneford such donations always assumed the form of prompt and immediate dedications of his property in his lifetime. He always gave *vivus inter vivos;* for this great and indefatigable Almoner left nothing to the casualties of life, nor the uncertainties of law. In these matters he may be said to have been his own executor, never thinking that he had done enough to secure such donations to their objects, till he had given the validity of law to the free-will offerings of charity, the fixedness of a trusteeship to a gift by word of mouth. And in this way, during a life which had exceeded fourscore years and ten, he had personally, by his own act and deed, settled upon works of surpassing usefulness sums of money, which the writer has good grounds for figuring at £200,000.

But besides these characteristics of thoughtfulness, and this dedication of property in his lifetime to plans of education, from the Collegiate Institution, down to the Infant Parish-School; from the General Provincial Infirmary, to the Hospital specially subsidiary to professional instruction; from endowments to religious purposes at home, to those in the colonies; we have also confirmed by these extracts from his letters, what has been already referred to, that there was another great difference observable in the labours and ministrations of his charity, when compared with those of the distinguished philanthropists who preceded

him; it is the variety and intermixture of Dr. Warneford's pious and charitable purposes. In his philanthropy there is to be discerned an universality, which we shall look for in vain in any of past devotions of mind and money, to the permanent and posthumous benefit of man. And upon the like evidence it may be repeated, that he always sought to give a wider spread and surer permanence to his benefactions, by annexing them to religious and charitable societies in existence, or by making them the foundations upon which new societies might be erected; it being his opinion, that by association and combined exertion, the cause of piety, as well as charity, was most successfully promoted, and securely established. It was never his wish to insulate his deeds of charity from those of others, so as to make them appear upon the narratives of charitable exertion as his own private and independent acts. He loved to couple them with the acts and almsgivings of others, and thus by joint counsels, as well as contributions, to cooperate as one of many associated to carry out large and lasting plans of temporal or spiritual aid, for the good of future ages, as well as the present. This was the sort of charity which especially engaged his patronage, and called forth the energies of his benevolence. This sort of charity does not, like that which is private, shew itself in solitary acts and merely personal assistances, the results, it may be, of a sudden and

Variety and intermixture of his pious and charitable purposes.

His annexation of them to those of religious or charitable societies.

uncertain impulse, or transient feeling; sometimes without the guidance of prudence, and directed to the accomplishment of objects of questionable usefulness or propriety. Not such was the charity which he promoted; it was begun, continued, and completed in a well-ordered manner, towards the attainment of some great common purpose; it might have been with the concurrence of a great many judgments, the cooperation of a great many fellow-labourers. The relief afforded by cooperative charity is not bestowed in the name of a single disciple of Christ, but of many, bound together by the ties of Christian fellowship, and forming a joint stock company of contributors, but without any other expectation of profit, than that which proceeds from the blessing and approval of God, and the rewards of Heaven. It is not for the fulfilment of some design, locked up (it may be) in the breast of a solitary individual from the observation of the world. Cooperative charity lives, and moves, and has its being, in deeds and designs; not kept secret, but openly avowed; not single, but compounded; not independent, but connected; not confined to the relief of a particular person, or the accomplishment of a particular thing, but embracing within its forethought provisions for the successive relief of generations to come, as well as of the present; of those who may suffer under great and pressing varieties of want or woe hereafter, as well as in the present day.

Cooperative charity.

Such charity ought not to be hid under a bushel; neither ought it to be subject to the law, that the left hand ought not to know what the right hand doeth; but contrariwise, it ought to be done advisedly, and be made to shine before men, that they may see it in the attractiveness of its good works, and glorify God. This love of charitable cooperation was another of the most prominent characteristics of Dr. Warneford's piety as well as charity, and as such was attested by the first as well as the last[f] acts of his philanthropy, both during life and at his death, by the smaller as well as the larger dedications of his property. And if his example has been, at the beginning as well as at the end of this Memorial, proposed for imitation, for its thoughtfulness, promptitude, comprehensiveness, and the personal bestowing and secure investment of his gifts in his lifetime, much more does it claim imitation for its cooperative spirit; a spirit which produces confederacies of Christian love, works by posthumous ministries, overcoming the power of death by its surviving energies, and causing the mite thrown into such a treasury to lose its insignificance, and become available by its future influence, operations, and effects, for the future, as well as present, good of man.

Such charity ought not to be hid under a bushel.

[f] He left £2000 to the Society for Promoting Christian Knowledge, £2000 to that for the Propagation of the Gospel, and £10,000 to the Leamington Hospital.

This part of Dr. Warneford's character appeared too important to be dismissed, without that development which has been bestowed upon it. Its features were too attractive by their beauty, too useful in their instruction, to admit of a single reference or a cursory representation; and this must be the writer's apology, for having dwelt so long on this and other peculiarities of his munificent philanthropy. But such delineations after all would form but an imperfect portrait, unaccompanied by any reference to those gifts and graces, which spread a true evangelical character over his private life, and produced and constituted the loveliness of his public and private virtues.

As to the general characteristics of his charity, none but the words of Scripture are adequate to the description of them, no other would serve as sufficient warranties of their conformity with the teaching of the Gospel. It envied not, vaunted not itself, was not puffed up. Though rich in this world, Dr. Warneford knew not what it was to be high-minded. He trusted not in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate. But in this willingness and promptitude to communicate, he sought not on the one hand to be seen of men, neither did he shrink on the other from their observation. Had he sought

their praise, he would have offended against the Gospel; but he would equally have offended against it, and especially against the practice and precepts of St. Paul, if in his contributory or associated methods he had sought to suppress his light, and rob men of his example. His object was to glorify God, as well as do good to man; and the way to fulfil what he considered a twofold duty, was to allow his works to be seen of men, that He who inspired them might be glorified in their origin, progress, and completion.

But upon this subject, let our Philanthropist speak for the protection of his motives.

To V. T. *March* 30, 1843.

A display of ostentation is far from my wishes; my motive is of a very different character. My friends, I know, will give me credit for my assertion. There may be those, perhaps, who would consign me to apartments in my own Asylum; but I duly estimate the disinterested affection of the former, and as to the amiable feelings of the latter, I leave them to their own enjoyment.

Prayerfulness.

How full and decisive is the evidence to be elicited from this correspondence of that apostolic prayerfulness, which embraced within its aspirations the health, and well-being, and future blessedness, of his fellow-labourers in Christ!

Itinerancy.

Itinerancy was another feature of his charity, it was locomotive; he went about doing good. During his health, he was found on journeys of benevolence to different and distant parts of the

kingdom. He speaks of himself in one of his letters as an *itinerant projector*[g]; and we find him, in the autumn of 1838, at Brighton, Hawkesbury, Stroud, Gloucester, Cheltenham, prosecuting and maturing plans for building and endowing Churches, specially for the poor. A resolute prosecution of the means and methods which by thoughtful foresight he had concluded to be most conducive to his design, are features of character brought out in very high relief upon the pages of this correspondence. He was never weary in well-doing, and his perseverance, by a reference to these extracts, seems to have been again and again called forth by the conviction, that in due season he should reap if he fainted not; and this assurance led him to the inference, that as he had opportunity he ought to endeavour to do good unto all men, especially unto them who are of the household of faith.

Perse-verance.

From the same epistolary evidence it appears, that zeal and earnestness, as well as perseverance in the pursuit of what he had deliberately concluded to be for the temporal or eternal good of man, are found to be other graces which animated his philanthropy.

Zeal.

He was fervent in spirit, when engaged in works of charity, as one employed in the service of his Lord. Neither was it slothfulness[h] alone which

[g] See p. 42; also pp. 37, 57, 60.

[h] See p. 29.

he so strenuously avoided in the despatch of his works and concerns of charity; but it was his study how to make his activity useful, his labours most efficient, for the accomplishment of some pious or charitable enterprizes. Good judgment is therefore found combined with great activity, prudent counsel with energetic conduct, great forethought how to secure what he intended to work for the permanent and posthumous good of man from legal faultiness, erroneous devises, defective declarations of trust, and especially from the crushing effect of the Mortmain Act. But though he bestowed the benefit of his long experience upon what he undertook and did, to give legal effect to his grants of real and personal property, and though in all such matters he shewed a business-like vigilance over all details of a secular nature, as appertaining to the things and persons of this world, there was never found in the abundance of his carefulness a particle of any selfish feeling. The actuating principle was still philanthropy; it was still the love of man which awakened his watchfulness, and suggested the best means of securing and giving perpetuity to the alms which he intended to flow on in perennial streams after his own death; and which by delegated ministries would hereafter water the paths of destitute and afflicted life by their never-failing copiousness. True it is, that in such applications of a sedulous devotion to the business of charity, there

Sound judgment.

No worldly-mindedness in his habits of business.

is the danger of becoming careful overmuch, and offending, like Martha, in being troubled with many things. But though his solicitude was great to secure by legal provisions the plans and purposes of his charity or piety against failure or diversion, there was no distraction of thought from his one great and ultimate object. The good of man, however various and numerous the studies of that charity, (and they were multifarious,) and however business-like the provisions of his prudence, and the suggestions of his experience, they never weakened the master-feelings, nor absorbed the governing principles, of his benevolence. All his thoughts, words, and actions, were controlled by the great maxim of the Gospel, 'Do all to the glory of God,' which, coupled with 'do all for the good of man,' are repeatedly found enunciated in his letters, as the great, the universal, rules of his conduct on all occasions, and under all its relations. Such was the faith which wrought with his works, whatever form they assumed, and by those works, when viewed in their earthly and heavenly relations, was his faith made perfect. He was never overcharged with worldly carefulness, in his endeavours to protect his gifts against the frauds and malice of an adverse subtlety, neither was his heart hardened by the fear of having his purposes perverted, or his gifts and grants misapplied.

In the course of this correspondence it has appeared, that Dr. Warneford, in all matters of

account, receipts and disbursements, specifications of work to be done, or contracts to be entered into, shewed not only a business-like exactitude, but something of a jealous watchfulness over all outlays of money, in the prosecution of any work of piety or charity which was in hand. Thus he writes when engaged upon the Leamington Hospital, p. 82, that he means "to act the miser's part, and make more use of his arithmetic than may be considered consistent with the rules of ornamental architecture." And again, as to the gateway of his Asylum, he writes, "Nothing should be laid out on parts of ornament. . . . . I feel anxious that every sum that can be spared should go to raise a fund, the interest of which should be applicable to the reduction of the weekly charge paid by the more distressed objects sent into the Asylum." Again, p. 83, as to Church building: "Taste, I fear, has caused many to overlook the important consideration of affording the greatest accommodation to the greatest number of humble Christians at the most economical rate." Again, p. 84: "A man of taste is my terror; every hundred pounds expended on taste, will deprive the poor orphan children of the Canterbury Institution of so much income." Also at p. 33, with regard to the Radcliffe Infirmary; "I shall be glad to see the Radcliffe Infirmary out of debt, and then strict economy must limit the expenditure to the income; the only way to be affluent, either in private or public affairs."

Watchful over the outlay of charity-money, objects to all expenses foreign from its purposes. He considered them abuses, and misapplications of the money.

Neither does this characteristic rest solely upon the evidence of the wary and watchful language he held upon various occasions. There are also to be found general declarations of his opinions on the subject, which shew that what he did, or said, or suggested, to committees of management, to the holders and dispensers of charitable funds, arose out of his deeply-seated conviction of the duty of adhering to such amounts and measures of economy, as should neither retard the completion, nor cripple the efficiency, of the undertaking. And so prominent is this feature in all these transactions, that a superficial observer might be led to conclude, that he was actuated by a spirit which savoured not the things that be of God, but those that be of men, which had too much of secular and worldly wisdom, and too little of that which is from above. To secure this point of character from mistake or misrepresentation, his Memorialist has thought it necessary to enter more fully into this duty of expending with care what had been contributed with liberality: under the recollection, that the givers had virtually delegated not only an important duty, but a sacred trust, to those who administer this *grace*, as St. Paul calls a charity collection.

This habit of objecting to the outlay of charity-money upon things neither subservient nor conducive to the ends of the charity, has been miscalled and misrepresented, as proceeding from narrow-mindedness.

Explanation and defence of his views. The duty of watchfulness and circumspection in the administration of money raised by joint contribution.

His watchfulness over the application of monies collected by joint contribution, was not without the warranty of Scripture; it is specially supported by the example and instruction of St. Paul. In

the Apostle's own practice in this particular, we cannot but perceive a holy sensitiveness in taking charge and laying out of monies contributed by many, to be applied by a few for those special purposes which were contemplated by the contributors. Apostle as he was, and the great preacher, teacher, and regulator of these combined methods of raising alms-money; one who possessed the entire confidence of all; one *whom the contributors themselves had prayed with much entreaty, that he would receive the gift, and take upon him the fellowship of ministering to the saints;* even St. Paul appears to have shrunk from the responsibility of being sole depositary and dispenser of these funds: wishing to avoid this, *that no man should blame him in this abundance which is administered by us.* And by reason of his circumspection on this point, he suggested that he should have one or more of the brethren to travel with him, with the collection made in the churches of Achaia and Macedonia. And it is to be observed, that it was not only on the occasion of *collecting* alms, that he shewed this reluctance, but also to being made himself sole depositary, conveyer, and dispenser of the sums collected.

The precepts and example of St. Paul, as to the taking charge of, carrying and conveying, managing and dispensing, funds raised by joint contributions.

It would be enough to shew the Apostle's practice in these concerns, to refer to the arrangements which his prudence suggested; but he closes his narrative of them, by laying down a broad general precept, for the guidance of all to whom

St. Paul's prudential precept addressed to all concerned in the receipt and disbursement of money contributed by many, and entrusted to the superintendance, care, and laying out, of a few.

a body of contributors has delegated the office of managing and administering alms-money. Though the words have an immediate reference to himself and to his own conduct upon a particular occasion, they involve a rule and a lesson applicable to all men at all times, who may be engaged in such trusts; *Provide for honest things, not only in the sight of the Lord, but also in the sight of men.* It is their duty to take care not only to be upright and blameless in their intentions, and to have *a conscience void of offence towards God and towards man,* but to *abstain from all appearance of evil.* And besides these duties, all receivers, depositaries, and dispensers of alms-money, all who by common consent have been appointed to receive, keep, or lay out money belonging to a joint stock or common fund of contributions, have other duties of a private personal nature to perform, to *provide for honest things in the sight of men, as well as before the Lord.* Such persons stand under relations of a very peculiar nature; they are accountable to their fellow-contributors in this world, as well as to the Judge of all men and of all things in the world to come: to their fellow-almoners they are bound not only to discharge faithfully their trust duties, as in the sight of God, but they are to *satisfy* them that they have been faithfully discharged. Considering the diversities of temper and disposition in every large body of men, the holders, managers, layers out, of joint contri-

The intentions of the contributors to be always borne in mind.

Every thing expended for other purposes, is a wrongful expenditure.

All persons entrusted with the use and application of such funds, are bound so to act as to be above suspicion, and be able at all times to satisfy the contributors by their accounts that they have attended to this very thing.

butions, ought to take care to keep and protect themselves from imputation and reproach. They are to prevent imaginary as well as real grounds of complaint, to anticipate objections, and to be ready at all times to give an account of their stewardship concerning giving and receiving, and frank and forward in their endeavours to satisfy the contributors, that their alms have been either securely laid up in store, or laid out with a studious regard to the intentions of the givers, and to the real interests of the cause or undertaking they are associated to promote. They are to be considered parties not merely bound by a common trusteeship, but as ministers under a Gospel of love and peace, and as holding offices sacred and diaconal, binding them by the ties of religion to attend continually to this very thing. They must be blameless as well as harmless; not only of spotless integrity, but so watchful over their own thoughts, words, and actions, and over those of their fellows, as to secure the whole partnership as far as possible against imputations, insinuations, reproaches, to which they would be exposed, if directly or indirectly they should become involved in any maladministration, or laches, or undutiful permissiveness in doing or suffering things to be done in breach of their solemn trust: in other words, in any misapplication or misuse of monies eleemosynary. Such were the conscientious considerations which determined Dr. Warneford to

They should be at all times frank and forward in giving an account of their stewardship, and so acquitting themselves in the sight of men.

pursue a course and to hold a language respecting the guardianship and laying out of charitable contributions, which to some may have appeared too scrupulous, to others embarrassing, to all unusual.

Dr. Warneford was wont to animadvert, but in a brotherly way, upon all ill-advised and disparate applications of charity funds.

His opinions respecting the nature of such funds gave rise sometimes even to animadversions, which he freely communicated, but in a brotherly spirit, whenever he detected any ill-advised outlay, any disparate applications of a charity fund; and his advice became more urgent, when he was apprehensive of pecuniary embarrassment, deficit, and debt, arising out of such abuses, or mischievous forgetfulness of duty. In short, he considered almsmonies an offering (it may have been, through their deep poverty who gave, a sacrifice) to the Lord, and as such invested with the sanctity it derived from the motives which constrained it, the spirit which accompanied it, the purpose to which it was dedicated. He spake, and wrote, and acted, in such matters, as if "holiness to the Lord" had been inscribed upon every charitable or pious donation, and as if the same ought to be indorsed upon all accounts of money disbursed out of such supplies: upon the reports of all committees of management chosen for the administration of them; upon all annual balance sheets issued by Hospitals and Infirmaries; upon all payments made, or debts contracted, or liabilities incurred, or demands satisfied, in execution of the trusts involved in the joint stewardship of such funds.

He thought that such ministries, acts, and offices, were unlike the ordinary business of life, and partook of a sacred, rather than a secular, character; that they were appointments which, though in their immediate relations connected with this world and the business of some pious or charitable association, ought to be governed and controlled by much higher considerations, that is, by the great master principle, (which Dr. Warneford has so often referred to in his letters,) *of doing all to the glory of God,* and as such requiring conscientious attention, as things done by those "who must give an account." The care and guardianship of such money a sacred trust, involving religious duties.

He has in many of his letters (pp. 23, 24.) borne witness to the serenity which gilded the light of his sick room, and to the peaceful repose which blessed his nights. He even speaks of his charitable employments as "divesting winter of its dreariness, and making December a joyous season, a merry Christmas." Such observations bring the Memorialist to another feature of his character, an ever-flowing cheerfulness, often enlivened by the sallies of a playful fancy; but this characteristic is so like that of his affectionate friend and fellow-labourer, Joshua Watson, Esq. that it cannot be more happily set forth than in the words of that eminent preacher and divine, the Rev. Christopher Wordsworth[i], Canon of Westminster; who, in his Funeral Sermon on His ever-flowing cheerfulness.

[i] See his Sermon, Feb. 11, 1855, the Sunday next after the Funeral of the late Joshua Watson, Esq. D.C.L. at St. Barnabas' Church, Homerton, p. 29.

Dr. Watson, pourtrays "the perennial flow of his serene and quiet cheerfulness, and dutiful resignation and conformity to the Divine will." Neither will there be any departure from truth, in farther applying to the subject of this Memoir another passage from the same Sermon: "His intellectual endowments, blended with liveliness of fancy, delicate reserve, general courtesy of manners, elastic buoyancy of spirit, inoffensive playfulness of wit, tempered with Christian grace, imparted an indescribable charm to his conversation and society, which diffused a holy influence, and breathed a delightful fragrance, caught from flowers of Paradise."

Like that of his affectionate friend and fellow-labourer, Joshua Watson, Esq.

When in the above passage the preacher assigns to the exemplary subject of his commemoration "a dutiful resignation to the Divine will, diffusing a holy influence around him," the writer is again reminded of the resemblance which this characteristic of Dr. Watson bears to that of Dr. Warneford; for he too was blessed with the like grace. By referring to pp. 57, 58, instances will be found of his constant resignation to, and dependence upon, the Divine will; and that his usual prefix to the plans and purposes of his philanthropy, was some sentence expressed in the spirit, if not in the words, of the Apostle; "if the Lord will, we shall live and do this or that." So in his letter, Dec. 12, 1835, (which for the comprehensiveness of its piety deserves repetition,) "Should the Almighty bless me with another year of health

and strength, I hope He will mercifully add to these blessings the desire and the power to promote (reverently speaking) His honour and glory, more especially by enabling the poor to worship their Maker in His consecrated temples. I own I humbly look forward with the hopes of having another year to aid the Christian exertions of many."

The Memorialist may be permitted to close his extracts from this admirable Sermon, by citing a passage which affectionately refers to Dr. Warneford himself; the letter was addressed to Dr. Wordsworth, Jan. 1, 1854: "*I received a letter written from Daventry in Northamptonshire, on New Year's day last, expressed with his usual felicity of manner, and affectionate tenderness, and traced with the firm clear hand of his early days. That letter closed with a loving reference to his dear friend, the Rev. Dr. Warneford, then lying on the bed of sickness. Dr. Warneford soon passed away to a better world, and how soon did the writer of that letter follow! They were lovely and pleasant in their lives, and in death they were not divided*[k]."

Dr. Watson's *loving reference* to his dear friend, Dr. Warneford, in his letter about a week before the writer's death.

Such loveliness and pleasantness were the growth and maturity of holy lives, of hearts at ease, of never-failing love towards God and man, of devotedness to the duties of piety and bene-

[k] The Rev. Dr. Warneford died at his Rectory House, Bourton-on-the-Hill, Jan. 11, 1855. Joshua Watson, Esq. D.C.L. died Jan. 30, 1855.

volence; and surely there will be no wresting of Scripture, in saying with as much confidence as becomes Christian humility, that the *prayers and the alms of these faithful servants of Christ are come up for a memorial before God.* True it is, that the assurance given to Cornelius was miraculously and mercifully vouchsafed, a light to lighten the Gentiles. But it was so vouchsafed, because *he was a devout man, one that feared God with all his house, which gave much alms to the people, and prayed to God alway.* And if God's favour and acceptance were so vouchsafed to the prayers and alms of a Gentile proselyte, defective as they must have been in all that could give them the fulness of a Christian spirit; there can be no presumption in bringing within the compass of the like favour and acceptance the prayers and alms of these faithful servants of God, who were ripe in faith, and rich in good works, watching unto prayer, and never weary in well doing; of such supplications and prayers, such Christian acts of almsgiving, and labours of love, and services of faith and charity, it may be reverently said, that *they are come up for a memorial before God*[1]. Dr. Warneford himself, in a letter to Dr. Watson, April 5, 1845, indulges in the pious hope and prayer, that they may both be spared to be fellow-labourers

Their prayers and their alms are come up for a memorial before God.

[1] Αἱ προσευχαὶ τούτοιν τοῖν φίλοιν, καὶ αἱ ἐλεημοσύναι, ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ Θεοῦ· ἑκάτερος γὰρ αὐτῶν εὐσεβὴς καὶ φιλόθεος καὶ φιλάνθρωπος ἦν.

together in works of piety and charity, and that those works may be blessed by the favour and acceptance of the Almighty: *"I hope and pray that our lives may be spared to be fellow-labourers together in those works, which may, through the merits of a gracious Saviour, be acceptable to God."*

From the evidence of his life and letters, such appear to have been the moving principles, the external forms and characters, the multifarious purposes, the unremitting energies, of the philanthropy of the Rev. Dr. Samuel Wilson Warneford, Rector of Bourton-on-the-Hill, and Honorary Canon of Gloucester. Hence too it appears, that he was blessed with diversities of gifts, but that it was the same Spirit that produced them; that in the manifestations of his charity there were seen diversities of operations, but that it was the same God which worked all in all. It was love, the love of God and man, of man for the sake of God, of God for the sake of His glorious attributes, and of His blessings of creating, redeeming, sanctifying love, for which he sought to live unto God whom he had not seen, by living for the good of his fellow-men whom he had seen; whose wants he was acquainted with, whose woes he pitied, and to whose personal and social, bodily and spiritual, benefits he devoted his worldly wealth, his stores of information and fruits of experience; his fervour of zeal and soundness of judgment; the labours of his love, and the studies of his life. So truly did he write, April 22, 1842,

" The subjects of charity (I hope in its scriptural sense) occupy the greater part of the attention of my declining years. From these in truth I find comfort, occupation, and delight."

HAVE · VALE

ANIMA · EGREGIA

PIA · PROBA · BENEVOLA

INSCRIBENTIS · SPES

EST · IN · CHRISTO · POSITA

FORE

VT · TECVM · VITA · PERFRVATVR

NON · PROVT · NVPER · IN · SECVLO

OCTOGENARIVS · CVM · NONAGENARIO

SED · IN · CAELIS · SEMPITERNA

HANC · SPEM · HAS · PRECES

D · O · M

PER · FILIVM · IESVM · CHRISTVM

VIVORVM · ET · MORTVORVM

IVDICEM

ET · REDEMPTOREM

RATAS · FAXIT

AMEN.

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2. Application from the Queen's Hospital, Birmingham, to the Rev. Vaughan Thomas, to write a Memoir of the Rev. Dr. Samuel Wilson Warneford, D.C.L. Rector of Bourton-on-the-Hill, and Honorary Canon of Gloucester, as a just tribute to the munificent benevolence of that great Philanthropist. Signed by all the Members of the Council.

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APPENDIX.

(A.)

THE MARBLE STATUE OF

THE REV. SAMUEL WILSON WARNEFORD, LL.D.

It may be in the recollection of those who have taken an interest in the commencement, progress, and late Incorporation of the Charitable Institution on Headington Hill, for the care and cure of the Insane of respectable life, that "*in Testimony of gratitude to the faithful Friend, the official Patron, the most munificent of all the Benefactors of the Institution,*" it was resolved in 1843, "*that this Asylum should be transmitted to posterity under the style and title of* THE WARNEFORD ASYLUM." And it was further resolved, "*that Peter Hollins, Esq. of Birmingham, a Sculptor of eminence, who had already shewn his great talents in many admirable works, particularly in the Bust of Dr. Warneford for the Queen's Hospital, Birmingham, should be employed in the execution of his Statue,* in farther commemoration of what Dr. Warneford had done for the Asylum, and of the gratitude the Governors wished to testify for his untiring munificence. They also expressed their opinion, "that he who had so long been engaged in the labours, works, and studies of Christian Philanthropy, and by such large dedications of thought and feeling, time and property,

to the holy cause, was, with Guy, and Radcliffe, and Howard, and other distinguished philanthropists, well entitled to the memorial of a Statue."

Neither did the Governors confine themselves to the general vote; they prescribed to the Sculptor some particulars which they deemed suitable characteristics of the Individual to be commemorated. The Statue was to be seated in a chair, and draped academically; it was to bear the aspect of thoughtfulness, combined with that which may be called Dr. Warneford's natural or rather personal expression of benevolence; the right hand was to rest on the knee, holding a book, the forefinger being inserted between the leaves, the book itself being an ancient volume of Devotional Offices, presented on its republication by a valued Friend, the Editor of the Work, Joshua Watson, Esq.

This Statue, upon its recent exhibition in the National Gallery, obtained universal admiration as a work of art, and tried by the principles of the art of sculpture it may be pronounced perfect—perfect in attitude and aspect—in personal likeness and general expression of countenance—in details as well as general composition. *Sic oculos, sic ille manus, sic ora ferebat.*

Inscription translated on the East side of the Pedestal.

Let the eloquence of this marble bear witness to the munificence of the Rev. Samuel Wilson Warneford, LL.D., a munificence which being founded on Christian Faith, and rich in good works, still lives and bears much fruit in the charitable dispensations of the Warneford Hospital, Leamington; and in the like dispensations of the Queen's

Hospital, and in the successful studies of the Queen's College, Birmingham; and in the pious uses which have been made of the large sums of money contributed by Dr. Warneford for Church purposes within the Diocese of Gloucester, and the Colonial Diocese of Nova Scotia. But his munificence shines forth with its brightest radiance in the various provisions made within these walls for the health and safety, spiritual as well as bodily comfort of the Insane Poor of respectable life: for by his prayers and counsels, and by his large donations for special purposes, and lately by a Royal Charter granted upon his petition, and at his sole expense, he has permanently established the fortunes of this House, to the intent that Benevolence might in this Asylum, as within its own bosom, cherish, protect, and, with God's blessing, relieve and cure those for whom, as persons above the condition of chargeable poor, the laws of the country have made no pecuniary provision out of the public money, for their tutelary care, or medical and moral treatment.

(B.)

Dedication prefixed to Mr. Thomas Clarke Roden's Prize Essay in 1839, *being the first obtained after Dr. Warneford's institution of it.*

TO THE

REV. SAMUEL WILSON WARNEFORD, LL.D.

RECTOR OF BOURTON ON THE HILL,

WHO

AMIDST HIS DAILY LABOURS OF LOVE

FOR THE RELIEF OF BODILY AND MENTAL DISEASES

AND THE

SUPPLY OF SPIRITUAL AND TEMPORAL WANTS

DISCOVERED NEW FIELDS OF EXERTION IN SCHOOLS OF PHYSIC,

AND UNTRODDEN PATHS OF BENEVOLENCE

IN THEATRES OF ANATOMY,

AND BY THE INSTITUTION OF ANNUAL PRIZES

IN THE

BIRMINGHAM ROYAL SCHOOL OF MEDICINE AND SURGERY,

AND IN THE

MEDICAL DEPARTMENT OF THE KING'S COLLEGE, LONDON,

HAS ENCOURAGED

THE CONTEMPLATION OF THE DIVINE ATTRIBUTES

UNDER THE CONCENTRATED RAYS OF

REVEALED AS WELL AS NATURAL RELIGION,

AND BY THESE MEANS

HAS ENDEAVOURED TO STAMP A CHRISTIAN CHARACTER

UPON THE

STUDIES OF ANATOMY AND PHYSIOLOGY,

TO HIM

THE DOER OF GOOD TO ALL MEN ACCORDING TO THE MEASURE OF HIS POWER,

THIS ESSAY,

THE FIRST ATTEMPT TO CARRY INTO EFFECT HIS PIOUS AND BENEVOLENT INTENTIONS,

IS DEDICATED,

WITH GREAT DEFERENCE TO HIS JUDGMENT AND SINCERE RESPECT

FOR HIS VIRTUES.

(C.)

The Epitaph of the Rev. Samuel Wilson Warneford, LL.D. Honorary Canon of Gloucester, in the Churchyard of Bourton-on-the-Hill, Gloucestershire.

—

UNDERNEATH THIS TOMB LIES BURIED

THE BODY OF

SAMUEL WILSON WARNEFORD, LL.D.

FORTY-FOUR YEARS RECTOR OF THIS PARISH,

WHO DIED THE 11TH OF JANUARY, MDCCCLV,

AGED 92 YEARS.

To do good and to distribute forget not, for with such sacrifices God is well pleased.

(D.)

On the Motto of the Corporate Seal of the Warneford Asylum.
(See also page 26 of the Memoir.)

CHARTA EST DONATIONIS VESTIMENTUM.

A Law Adage from Coke-Lyttelton.

A Charter is the Vestment of a Donation. When paraphrased, *a Charter serves to clothe and characterize a Gift or Grant. It gives it a specific form, shewing the Donor's intention, and the boundaries of his purpose, and the precise use and application of what he has given, whether it be real or personal property.* It is its Garment of Distinction, or rather its Robe of Honour and Authority.

(E.)

1. *Admission of Samuel Wilson Warneford into University College, Oxford, December* 14, 1779.
2. *The Graduation of Dr. Samuel Wilson Warneford of University College. From the List of Graduates*, 1851.

Extract from the Admission Register of University College, Oxford, December 14, 1779.

Ego, Samuel Wilson Warneford, filius natu secundus Reverendi Doctoris Warneford de Warneford Place in Com. Wiltoni: lubens subscribo sub tutamine Magistrorum Fisher[a] et Clarke annos natus sedecim.

[a] N.B. Dr. Philip Fisher, late Master of the Charter House.

Extract from the List of Oxford Graduates, 1851.

THE REV. DR. SAMUEL WILSON WARNEFORD, of University College,

B.A. June 18, 1783.
M.A. May 23, 1786.
B.C.L. July 10, 1790.
D.C.L.[b] May 17, 1810.

[b] Grand Compounder.

(F.)

1. *Application to the Rev. Vaughan Thomas by the Officers and Professors of Queen's College, Birmingham, to draw up a Memoir commemorative of the various acts of Dr. Warneford's benevolence, and descriptive of its peculiar features.*

2. *Application from the Queen's Hospital, Birmingham, to the Rev. Vaughan Thomas, to write a Memoir of the Rev. Dr. Samuel Wilson Warneford, D.C.L. Rector of Bourton-on-the-Hill, and Honorary Canon of Gloucester, as a just tribute to the munificent benevolence of that great Philanthropist. Signed by all the Members of the Council.*

THE QUEEN'S COLLEGE, BIRMINGHAM.

It having come to the knowledge of the Council of the Queen's College at Birmingham, that an application has been made to the Rev. Vaughan Thomas, to write a Memoir of the Rev. Samuel Wilson Warneford, D.C.L. Rector of Bourton-on-the-Hill, and Honorary Canon of Gloucester;

It was Resolved unanimously,

That it appears to this Council a just tribute to that great and good man, the Rev. Dr. Samuel Wilson Warneford, that a Memorial should be drawn up commemorative of the various acts of his benevolence, and descriptive of its peculiar features.

It was Resolved unanimously,

That the undersigned do most cordially join on behalf of the College in the request, that the Rev. Vaughan

Thomas be solicited to write the same, with the sanction of the Rev. Dr. Warneford.

LYTTELTON, Principal.
JAMES THOS. LAW, Vice-Principal.
J. SANDFORD, Warden.
J. E. PIERCY, Treasurer.
WILLIAM SANDS COX, Dean of the Faculty.
JAMES JOHNSTONE, Senior Physician of the General Hospital.
JOHN BIRT DAVIES, Senior Physician of the Queen's Hospital.
G. RICHARDS, Professor of Classical Literature.
LANGSTON PARKER, Professor of Anatomy, Surgeon to the Queen's Hospital.
THOMAS P. HESLOP, Professor of Clinical Medicine, Physician to the Queen's Hospital.
W. HUNT, Professor of Mathematics.
G. B. KNOWLES, Professor of Botany and Materia Medica.
CHARLES RANN KENNEDY, Professor of Law.
SAMUEL BERRY, Professor of Midwifery.
GEORGE SHAW, Professor of Chemistry.
WILLIAM P. MARSHALL, Professor of Civil Engineering.
HENRY ROFE, Professor of Geometrical Drawing, &c.
SAMUEL WRIGHT, Physician to Queen's Hospital, and Professor of Clin. Med. and Mat. Medica.
WILLIAM SANDS COX, Professor of Surgery, and Senior Surgeon of the Queen's Hospital.

COUNCIL ROOM,
QUEEN'S COLLEGE, BIRMINGHAM,
Nov. 17, 1852.

THE QUEEN'S HOSPITAL, BIRMINGHAM.

It having come to the knowledge of the Committee of Council of the Queen's Hospital at Birmingham, that an application has been made to the Reverend Vaughan Thomas, to write a Memoir of the Rev. Dr. Samuel Wilson Warneford, D.C.L. Rector of Bourton-on-the-Hill, and Honorary Canon of Gloucester;

It was Resolved unanimously,

That it would be most gratifying to the grateful feelings of the Members of this Committee of Council, if such a tribute were paid to the munificent benevolence of that great Philanthropist.

It was Resolved unanimously,

That the undersigned Members of the Committee of Council do most cordially join in the application, that the Rev. Vaughan Thomas be requested to write the same, with the approval of the Rev. Dr. Samuel Wilson Warneford.

H. Hawkes, Mayor of Birmingham.
William Lucy, High Bailiff.
John Ratcliff, Low Bailiff.

Edw. T. Cox.
D. Barratt.
Philip Harris.
John Briarley Payn.
George Taylor.
Fred. S. Welch.
Edward Armfield.
Thos. Uppill.
John Suckling.
Sam. Haines.
James Busby.
John Boucher.
James Griffin.
Wm. Henry Osborn.
Thomas Phillips.
Sam. V. Horton.
Joseph Watson.
Morris Banks.
S. W. Lucas.

(G.)

FOUR LETTERS UPON THE THEOLOGICAL PRINCIPLES OF THE WARNEFORD PRIZE ESSAYS, INSTITUTED AND ENDOWED AT THE QUEEN'S COLLEGE, BIRMINGHAM, BY THE REV. SAMUEL WILSON WARNEFORD, D.C.L.

1. *From the Rev. Vaughan Thomas, to the Rev. James Thomas Law, Chancellor of the Diocese of Lichfield, Nov.* 7, 1837, *explanatory of Dr. Warneford's views and intentions in instituting and endowing a Prize Essay, to be contended for by the Medical and Surgical Students of the Queen's College, Birmingham.*

Dear Sir,

Your Letter should not have remained so long unanswered, had it not been for urgent business in hand. I am sure that I should very insufficiently express the candour and kindness of my excellent friend, Dr. Warneford, if I were not to court discussion upon any matters likely to bring out, and set forth perspicuously, the objects of his proposed Essay, so as to make them distinctly perceived and understood, both by those who are to propose the subjects, and those who are to write upon them.

When I read Bell on the Hand, or Kidd on the Vertebral Column, or any of the Papers in the Medico-Chirurgical or other Transactions occupied upon the functional, in other words upon the physiological, parts of human Anatomy, I say to myself, is not any and every part of the body, however large or however small, (provided it retain its organization,) however high or however humble in the degree of its usefulness, full of religious instruction? Would not the valvular structure of the veins, for instance, or the use of the aorta, or the epiglottis, or any one integral part, or any one component of an integral part, of the head, trunk, or members of the

Every part of the human body is full of religious instruction, and confirms the scriptural declarations of the nature and attributes of God.

human body, supply demonstrable facts and phænomena enough, and more than enough, to illustrate as by example, or confirm as by evidence, the scriptural declarations of the nature and attributes of God? The power of this sort of religious argument is increased, the more you increase its applications; it is great, when applied to the larger and more superficial contemplations of the structure of the body; it is greater still, when the contemplation descends into its interior; and greatest of all, when it reaches the innermost recesses, and is fixed upon some particular point in the structure, organization, and functions of the bodily fabric. The more you multiply the uses or applications of such an argument, and the more profoundly and exactly it is handled, the more profitable it will be for instruction; the more conducive to edification, not only in the truths but the duties of Revelation; the more fruitful it will be of love and gratitude, fear and reverence, towards God, good-will to man, and personal holiness in thoughts, words, and works. For the attainment of these results, (under God's grace,) nothing more appears to me to be necessary, than that the contemplator of God's works and workings in the structure and functions of the body, should bring with him into the dissecting-room his Bible, Knife, Microscope, and chemical agents; or if besides Anatomical apparatus, he had no more than the physico-theological discourses of the Book of Job, or the testimonies of nature to the glory of God in the Psalms of David, or Paul's discourses at Athens and Lystra, or his other arguments from natural principles in his Epistles; these (as it appears to me) would be sufficient to direct the Anatomist's hand and heart to the attainment of large amounts, and great varieties, of Christian knowledge; knowledge not merely theoretical, but practical; prac-

The force of the religious argument is increased with the increase of its applications, and is the greatest when occupied upon the subjects of minute Anatomy.

Good for edification, not only in the truths, but duties of Revelation.

The Bible, as well as the Knife and the Microscope, should be brought into the dissecting-room.

tical at all times, and under every relation, to God, to man, and to the individual who seeks after it.

But in the next place I must observe, that for the production of these results, it is not enough to bring the intellectual powers alone to these contemplations. It is not enough to consider what is beheld upon the dissecting table merely as evidences, from which (by deductive or inductive methods of reasoning) we may demonstrate the being and attributes of God, (a demonstration, whose conclusiveness has been denied by some good Christians, who, like Ellis, insist upon the necessity of a divine Revelation for such knowledge.) It is not enough to bring philosophic indifference, or highly cultivated powers of reason, or the love of science for its own sake, or the desire of fame. There must be brought to this work, besides intellectual, many moral qualifications; besides many natural, many spiritual gifts and graces; besides literary and scientific, many Christian endowments. In short, the contemplator must be a believer in the Gospel; his heart and affections, when disciplined in the school of Christ, will then be found to accompany the operations of the understanding, and jointly reap a rich harvest of Christian knowledge in the Anatomy-School from Anatomical demonstrations. I confess to you, that I do not like to trust the work of Theological demonstration to the lads of a Medical or Surgical School-room. I do not think it safe to place in such hands (by a perpetual ordinance) the management of the argument from final causes. It is all very well to say to a Dr. Kidd, or a Sir Charles Bell, or a Dr. Prout, prove by natural arguments the wisdom, power, and goodness of God; prove them from the facts and phænomena in the material, or the moral, or the intellectual world; prove them from their adaptations to man's wants or happiness; or, if you

These contemplations will not profit without moral as well as intellectual qualifications, that is, without Christian as well as natural endowments.

Theological demonstration a *finali causa* ought not to be entrusted to the youths of a Surgical School-room.

please to go into the argument from analogy, prove the correspondence between the constitution of things in nature, and the revelation of things in the Word of God. But (regard being had to the ages and occupations of the Pupils of a School of Medicine, to the urgency of the reasons which bring them to the School, and to the necessity of their preparing themselves in a short space of time for severe examinations by the Royal School of Surgery for their Diploma, and by the Worshipful Company of Apothecaries for their Licence; and regard being farther had to the necessary dedication of a large portion of their reading and studies to strictly professional pursuits,) it does not appear practicable, or even desirable, that they should be called off from the special ends and purposes of their attendance upon their School Lectures, in order to become so far proficients in the Theology of Nature, as to be able to find out and apply its evidences in such sort as to produce a *Demonstration?* My own conviction is, that in respect of young men, (some the apprentices perhaps of general practitioners, some Medical, some Surgical Pupils, intended for the practice of pure Surgery, or for general practice, but all sent by their parents in the hope and expectation of their being enabled, by strict attention to their Lectures and eminent Lecturers, to gain a livelihood at least, if not wealth and honour;) in respect of young persons of this description, (and such are for the most part the Medical and Surgical Students in King's College, and the Birmingham School,) I am convinced, that if the Subjects of the Prize Essay were not strictly professional, and closely concurrent with the *curriculum* of their appointed studies, and directly conducive to the ends for which they were sent to that School or College, and subservient moreover to the procurement of good testimonials and certificates for pro-

fessional proficiency, both there, and from the College of Surgeons, and Company of Apothecaries, you would come to discover, in the course of time, that not many could afford to write for them; that they could not afford to call off their thoughts from the business of their studies, and from the labour of preparing themselves for the shop or the surgery, in order to qualify themselves to write Philosophical Treatises on the Natural Evidences of Religion.

Danger of encouraging Students to make physical enquiries into the δυσνόητα and ἀκατάληπτα of the Almighty.

And then again there is danger arising from encouraging the young to range (without the staff and lanthorn of God's Word) over the fields of Natural Theology; there is danger in whetting their natural appetite for physical enquiry by the proposal of a Prize, lest it should lead them (as others have been led) into regions hyperphysical, and into that thick darkness which surrounds the δυσνόητα and ἀκατάληπτα of the Almighty.

Dr. Warneford's general description of his purpose in founding this Prize.

Bear with me, dear Sir, when I say, that the words which are to represent and set forth my pious and benevolent Friend's intentions, ought to be such as will best express his anxiety to minister (by the encouragements of an annual Prize) to the confirmation of Christian faith, and the production of Christian obedience, in Pupils educated in Schools of Medicine and Surgery. The description of his own purpose by himself, (as penned for me two months ago,) sufficiently, not to say beautifully and piously, convey his first thoughts and original design, "An Essay for the Elucidation of the Scriptural Declarations of the Power, Wisdom, and Goodness of God, by the Demonstrations of Medical and Surgical Science;" and again, "On the Attributes of God, as revealed in the Holy Scriptures, and manifested in the Structure of Man." In these words of the munificent proposer of this Prize Essay, I recognise a desire to make the *curriculum*

of a Student's Anatomical and Physiological studies, (the first embracing the structure, the last the functions, of the human body,) to serve other and higher purposes, than those of qualifying him for his profession, and preparing him for the severe examinations which await him at the close of his fifth year, if he seek a Licence from the Apothecary's Company, or of his sixth year, if he look for a Diploma from the College of Surgeons.

The benevolent Donor wishes not to disturb or interrupt the established course of professional reading. He does not wish to divert the attention of a young man from the necessary pursuits of his pupillage, much less to engross it upon subjects which, however important, are not directly and immediately connected with the special objects of his attendance on his School or College Lectures. Dr. Warneford appears, by the stress he has laid upon the Master Science of Anatomy, to have expressed a wish, that that Science alone in some of its departments, general or minute, sound or morbid, human or comparative, should yield the supply of facts and phænomena, which are to bear witness to the truth of Revelation, and illustrate and confirm (as by examples) the Divine Perfections, as they are recorded in Holy Writ. He does not seem to me to wish for bare and naked physico-theological demonstrations; he speaks as if he thought, that such arguments were not suitable to the age of youthful writers, and incompatible with their school business, and unprofitable for the cultivation of Christian principles and affections, and the practical improvement of the young in piety, benevolence, and holiness of life; in other words, on the Christian love of God and man. Demonstration is merely an intellectual procedure; and as it begins in, so it is apt to end with, the operations of the understanding. But our worthy

Benefactor (for you see that I have already learned to speak as if I held a situation in the Birmingham School) evidently wishes to enlist into his service (or rather the service of the Essay writers) the heart and affections of man; the faith and convictions of the Christian student; he wishes to build them up and edify them by all that the Scriptures declare, and by all that the structure and functions of the body attest, respecting the glory and glorious perfections of the Divine Nature. These Essays, if I rightly apprehend the purposes of my Friend, are not to wear the form and fashion of mere demonstrations, as if these young men, nineteen or twenty years of age, were to be set to prove something doubtful, or denied, in respect of what has been called the natural or moral attributes of God. They are rather to begin with assuming, or taking for granted as truths indisputable, all that the word of God has pronounced, or rather proclaimed, respecting the being and attributes of God, the works of His creation, the ways of His providence; and with this bright light shining on their understandings and glowing in their hearts, they are to take pen in hand, and transfuse into their compositions the warmth of grateful acknowledgments, and the evidence of pious feeling. To scientific statements, to a good order of arrangement, to creditable composition, they are to add such developements of Christian doctrines and duties, as the combined contemplation of God's word and works will enable them to unfold. The Bible, the Bible is to be the main source of all they write theologically, and the economy of the human body of all they write physically and philosophically.

On the subject of this Prize, much have I still to add; but I am fearful, lest, by delaying any longer the departure of my Letter, I should increase your surprise at my long

silence. I am sure that Anatomy, if it be religious, that Physiology, if it be in accordance with Scriptural and Christian representation, will furnish ample stores of subjects for the correction of the evils and errors too prevalent in Schools of Medicine and Surgery.

I am, my dear Sir, with many thanks for the favour of your Letter, your obedient faithful Servant,

VAUGHAN THOMAS.

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2. *A Letter from Joshua Watson, Esq. to the Rev. Dr. S. W. Warneford, on the same subject, Nov.* 1, 1837.

My Dear Sir,

Though I have much pleasure in hearing from you, I cannot but regret having caused you, by the omission, to notice specifically one of the points in your last obliging Letter, the trouble of repeating it in the one now before me. The truth is, that at the time of writing I was drawn in such diverse directions, that a *certain* answer could not be returned; and now that at length I can date from home, it is only on such a flitting through town, as leaves me no leisure for any thing of less interest than the business of the Prize; but on this, if you have any commands for me, I need not say, wheresoever I am, with what delight I shall attend to them. I can wait for them here till Saturday's post, and after that they can follow me into the country, where they will receive all the consideration which correspondence can give them.

In the mean while I ought perhaps to say, that in talking the matter over with the Archbishop, during a little visit we have been making at Addington, I found the present inclination of his judgment to be towards a less definite statement of the subject, than you and I

seemed disposed to agree in. He seemed to think, that the competition being restrained to Medical and Surgical Students in the very letter of the Prize, there might be some advantage in leaving the terms a little more open.

A more enlarged test of proficiency of Christian knowledge in the Prizemen appeared desirable to the Archbishop: so thought the Principal of King's College.

He felt however so much of obligation to the Founder, that he desired not to interpose any opinion of his in the way of any view you might have in the matter. Nevertheless, I think you would like to know how the thing struck him; and guessing also that you would not dislike to come into communication with the excellent Principal of King's College, (who is staying with the Archbishop for the recovery of his health,) I encouraged him to open correspondence with you; and thus you may learn in some sort the sentiments of the Visitor and Principal, before you make up your own mind on the point. At the same time, if on any account you prefer a more indirect communication of your wishes, you will not forget, I hope, that my services always remain at your command, and that in using them in any of your good works, you are sure to gratify,

Yours with must esteem and most faithfully,

JOSHUA WATSON.

P. S. You mention the good desires of your Birmingham friends for an unreserved intercourse with the King's College authorities; and your own wish for personal conferences between Mr. Vaughan Thomas and the Principal. Is there any intention on the part of any of them to be in London shortly, i. e. before Christmas? If other matters brought them to town, it might be well to use the opportunity perhaps for such purposes. Otherwise, I should say, your views must lie, for they ought to be the rule for both parties; and these may at any time, and in any way you see fit, be stated in correspondence.

3. *A Letter from the Rev. Hugh Rose, Principal of King's College, London, to the Rev. Dr. S. W. Warneford, on the same subject, Nov.* 1, 1837.

Sir,

Our friend Mr. Watson has I believe informed you, that I proposed to myself the pleasure of writing to you respecting the Prizes, which you so munificently intend to found for the benefit of the Medical Students of King's College. I am sure that no class requires direction and encouragement in good, more than the Students in that profession. No attempt in former times was made in the course of their education to guide or control them; none to elevate and enlarge their views, by carrying them beyond mere professional studies. In supplying them with a motive for studying our Holy Religion, as set forth in the works and word of God—a motive, which experience unhappily proves to be rarely supplied by their own studies, as one might reasonably expect,—you are conferring a blessing of no common magnitude on the Medical profession, and through them on the country at large.

Formerly it did not enter into the course of Medical and Surgical studies to teach our Holy Religion.

With respect to the subjects to be chosen for the Prize Essays, it has appeared to me, (after the best consideration that I can give the subject,) the best course to speak in *generals*, and not to enter into details. It would not, I think, for obvious reasons, be desirable to *declare* any intention of opposing particular errors, or exposing particular theories, as this might awaken bad feelings in some quarters. We have always found too at Cambridge the convenience of having such a range of subjects placed before the parties who are to give them out, as may enable them at all times to direct the young men's attention to the prevalent errors or evils of the times. These errors and evils vary so much in the course of years, that too

Your Prize serves to encourage these studies.

strict a limitation in the choice of subjects might be found very inconvenient. I should be inclined to propose something like what follows as *subjects for the Essays;* "The Evidences of Natural Religion, from the facts and laws of the universe, more especially from those of such parts of it as are connected with Medical and Anatomical studies. The Evidences and Nature of Revealed Religion; or the connexion and harmony of Natural and Revealed Religion." It will be found, that under these heads may fairly be brought notices of all popular objections, while at the same time they would give opportunities, where advisable, of calling men's minds off from the study of Evidences only, and of inducing them to consider the *nature* and *contents* of Revelation, and its wonderful adaptation to human wants and weakness.

The Essays ought not to be controversial, but the subject of the Essays should have a wider range than that prescribed, including the nature and evidences of Revealed Religion.

I have thus taken the liberty of giving you the results of such consideration as I have been able to give to the subject; and I may venture to say, that Mr. Watson coincides in my views, and is satisfied with the choice of subjects. I shall be truly rejoiced if they meet your approbation, and shall be anxious to receive any intimation of your opinion and wishes on the subject. It would seem to me very desirable that there should be two Prizes; as your munificent gift will well afford to be divided, and as more persons may be thus induced to pursue the course of studies to which we wish to lead them. I think that this should be clearly announced at first, as the giving a second Prize only occasionally would create discontent in the person who gained the *first*, as he would lose a part of what was usually given unexpectedly, and without any fault of his own. Indeed it might perhaps be well to give the Prizes in the shape of Gold Medals, which are permanent records. It would not

Two Prizes would be better than one, and should be conferred by Gold Medals.

be necessary to give away the second, (or indeed the first,) if in any particular year no Essay deserving it should be found. It would give me great pleasure, at any time, to see or confer with any friends of yours on the subject. But perhaps this Letter may spare the necessity of a journey.

I have the honour to be, Sir,
Your faithful and obedient Servant,
H. J. Rose.

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4. *A Letter from the Rev. Vaughan Thomas, to William Sands Cox, Esq. Professor of Anatomy, Queen's College, Birmingham, on the same subject, June* 9, 1838.

Dear Sir,

I have now to submit some considerations respecting the proposed enlargement of the subject of the present year. Instead of the special consideration of the Valvular provisions in the Venous System, it is proposed to widen the subject, so as to embrace "the whole Venous circulation with all its adjuncts; texture and organization of the Veins physical, chemical, vital properties of the blood, the motion of the dark blood, the influence of the action of the right side of the heart, &c." If your superior knowledge suggest to you the opinion, that the Valves of the Veins would not alone supply materials sufficient in their nature, number, and variety to form an Essay, of course you will do right to enlarge the sphere of contemplation. But in that enlargement, care must be taken lest we run into the opposite extreme. If the Valves of the Veins *per se* be too narrow a subject, quere, whether the whole economy of the dark blood, its circulation, purification, vitality after purification, the organ-

ization of the Veins generally, the interweaving of their threads with the threads of the Arteries, at the extreme ramifications of each, the physical, chemical, and vital properties of the Blood, &c.; will not all these matters (together with the Valvular Structures) be as much too much, as the other subject was too little, for the Prize Essay?

In Mr. James Wilkes' Essay, the subject was simply "the Sympathetic Nerve," which led to the history of the whole Ganglionic system, and a most interesting and able Essay it is; and I was induced to think, by that and other monographs of that sort, that if the subject of the Essay were "the Valves of the Veins," the writer would be led to consider, 1st, the general nature of Valvular Structures wherever situated, in the Intestines, Lymphatics, in the Heart, &c.; the presence of Valves where most wanted to prevent regurgitation; their absence where not wanted at all, as in the Lungs and Brain; their total absence from the Arterial circulation (except at the Heart); the structure and functions of Valves in general; the fundus and edges of each; and then the Venous Valves in particular; their use, and the Harveian discovery; the previous discovery of the Valves of the Veins (as an insulated matter of fact) by Fabricius ab Aquaperdente and others; the controversy as carried on by Harvey and the Harveians in support of his great discovery: such topics, I thought, might have supplied matter enough, and more than enough, for the Prize Essay. Then, in conclusion, the writer might press the evidence of design, as arising out of this action, and organization of the Valves; and shew, that the facts and phenomena discoverable therein, are evidences of the truth of the scriptural declarations respecting the power, wisdom, goodness, and unsearchableness of God; or rather that these same facts or pheno-

mena are examples or instances of that power, wisdom, goodness, and unsearchableness; and that they exhibit *in deed* what the Scriptures declare *in word*, and visibly demonstrate what the Word of God expressly affirms respecting the divine perfections of the Creator.

I merely throw out these particulars for consideration. Or suppose the subject continue to be so worded as to make it appear, that though other collateral points may be made subjects of discussion, still that the Valvular provisions of the Venous system continue to be the main or special matters for consideration. The fact really is, that I have a strong and clear opinion, that in popular works on Natural Theology, writers have, like bees, gathered their pabulum from all sorts of flowers dispersed over the wide fields of nature; they have sipped, without drinking deeply, at these holy fountains of religious knowledge. Without metaphor, these popular theologies of nature leave a great deal more unexplored than what is investigated, and are too superficial to be philosophical; are too much occupied upon natural or reasonable conclusions, to permit the introduction of the Scriptural proofs of Divine goodness, or the pious application of what has been proved and made manifest by anatomical or chemical analysis. The impression upon my mind is, that in the hands of Anatomists, Physiologists, and Pathologists, there is no fragment, no segment of the human body, provided it retain its organization, (that is, provided it be not by chemical action divested of all evidence of structure or use *in situ*,) that may not by sound demonstration be made to bear witness to the wisdom, power, and goodness of God. I do not mean to say, that even when any part of the body is by methods of chemistry reduced to its elements, it thereby loses the power of shewing the Divine perfections: my observation merely amounts to

this, that to a Christian philosopher, every part or particle of the human frame, as subservient to great and gracious purposes, and as connected with great schemes or systems of wise and wonderful designs, will administer a fruitful subject for scientific exposition, and pious meditation. If, for instance, the Valves of the Veins be severed from the general subject of the Venous circulation, and be made a monograph, they would present to the Christian Anatomist, Physiologist, or Pathologist, the means and opportunity of thoroughly examining and fully setting forth, what in popular works on Natural Theology is cursorily despatched and only half-handled; and for professional purposes, these profound and minute examinations would greatly contribute to clear, practical, and profitable information, such as students come to school to acquire, and go from school to apply. The subject, though at first sight it may appear confined, will soon be found to administer to the Christian student enough to exercise all his powers of investigation; it will be found to be wide enough to include a great variety of relative and comparative speculations, and high enough to reach to Heaven, and to call forth the most grateful aspirations of piety, and so conduct the Anatomist to the greatness and glory of the Creator. The Natural Theologist has, as I have before observed, been too much occupied upon large, and loose, and indiscriminate surveys of nature; he ranges, or rather rambles over, too wied a field, and leaves the evidences of creating and upholding power but half examined. It is one of the objects contemplated by Dr. Warneford, to hold out to the young Anatomist and Physiologist inducements or encouragements to pause and ponder upon the wonderful work before him, the bone, for instance, the muscle, the tendon, the cartilage, the vein, artery, gland, duct, pore, nerve, and each by

itself, and make it a single and separate matter of scientific research and comparison, of evidence or testimony; he would have him view it not popularly but professionally, not superficially but profoundly, in furtherance of his Medical and Surgical education as a matter of science, in furtherance of his Christian and religious convictions as an evidence of the Divine perfections under the light of Revelation. In a word, my pious and benevolent friend, Dr. Warneford, is anxious that the Bible should be found in the student's library, as well as Bell or Bostock, and the usual manuductions to Anatomy and Physiology; and that as his hand is directed in its dissections by the luminaries of science, so the heart should be prepared and disposed to profit by what the knife, or microscope, or chemical agent, may present to his senses, by his study of the revelations of the Almighty.

I am, my dear Sir,
Sincerely and faithfully yours,
VAUGHAN THOMAS.

THE WARNEFORD PRIZE ESSAYS.

The Compositions written for these Prizes are to be of a religious as well as scientific nature; the subject to be taken out of any branch of Anatomical, Physiological, or Pathological science, and to be handled in a practical and professional manner, and according to those evidences of facts and phenomena, which Anatomy, Physiology, and Pathology, so abundantly supply; but always and especially with a view to exemplify or set forth, by instance

and example, the wisdom, power, and goodness of God, as revealed and declared in Holy Writ.

List of the Warneford Prize Essays, from their institution 1839 *to* 1855 *inclusive; together with the Names of the Prize-men, and their places of abode at the dates of their success.*

Year	Name.	Residence.	Subject.
1839	Roden	Birmingham	The Valvular Construction of the Veins.
1840	Smith	London	The Aortic Circulation.
1841	Clay	Higham Ferrers	The Valvular Structure of the Heart.
1842	Male	West Bromwich	The Anastomoses of the Arteries.
1843	Clarkson	Birmingham	The Nerves of the Chest.
1844	Moore	Bourton-on-the-water	The Structure of the Lungs.
*1845	Joseph	Tipton	The Blood.
	Hughes	Nannerk Rectory	
1846	Masten	Manchester	The Anatomy of the Larynx.
	Pemberton	Birmingham	
1847	Whittle	Leamington	The Spine.
	Bird	London	
1848	Lane	Grosmont	The Articulations of the Skeleton.
	Dunn	Ledbury	
1849	Stead	Congleton	The general Anatomy of the Brain.
	Mills	Tipton	
†1850	Roland	India	The general Anatomy of the Spinal Chord.
	Blake	Birmingham	
	Lowe	Kings Norton	
1851	Franks	Whittlesea	The Arterial and Venous Circulation of the Brain.
	Banks	Birmingham	
1852	Webb	Wirksworth	The Anatomy of the fifth pair of Nerves.
	Waller	Chesterfield	
1853	Scofield	Hallgreen	The Organs of Taste.
	Suckling	Birmingham	
1854	Porter	Peterborough	The Organs of the Hearing.
	Heeley	Birmingham	
1855	Bond	Weymouth	The Organs of Sight.
	Neal	Birmingham	

Subject proposed for 1856.
The Organs of Smell.

* 1845. This year it was agreed there should be two Prizes in future.
† 1850. There were three Prizes this year.

WARNEFORD GENERAL BATHING INSTITUTION
AND LEAMINGTON HOSPITAL.